

The next DELEGATE MEETINGS of the Board of Missions will be held at Milwaukee, Wis., October 24th; and at Albany, N. Y., November 7th.

Domestic Missions

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1869.

*SERMON: BY BISHOP LAY.**

"Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make, I pray thee, a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither."—2 KINGS, iv. 9, 10.

AMONG the responsibilities of one called to the Episcopal office, not the least is that of securing the happiness and the usefulness of those who share with him the ministry of the Word.

To their Bishop the Clergy confide their troubles: to him are told, without reserve, many things which the delicacy natural to a cultivated Christian gentleman would conceal even from intimate friends and parishioners.

And while Clergy and People are alike dear to the Bishop, so that his joy and his very life are bound up in their spiritual well-being, how can he but love with a special tenderness the Pastors of whom he is Pastor! the Priests who are at once his brothers and his sons! the laborers and co-workers on whom he is dependent for the in-gathering of the Lord's harvest!

The Bishop who is content barely to send forth and to supervise, leaving his Clergy to serve alone, follows not the pattern of the Chief Bishop. He cherished His company of chosen preachers, and delighted to have them with Him. He provided for them out of His slender purse, and paid Peter's temple dues as well as His own. He was afraid of over-working them, and sometimes bade them come apart and rest awhile. He taught that they were to be held in honor, as laborers full worthy of their meat.

Surely, Brethren, I need make no apology for speaking to you to-day

* Preached before the Convention of the Diocese of Easton, June 10, 1869.

in the plainest and homeliest manner about the relations which should exist between the Clergy and the people. The theme touches the religious life of the individual, the parish, and the whole Church. Meeting you to-day for the first time in council, I invite your earnest attention to this important subject, viz:

THE MAN OF GOD, AND THE CONSIDERATION DUE TO HIM.

The Shunamite recognized in the Prophet Elisha something more than a passing stranger or an agreeable visitor. "Behold now, I perceive, that this *is* an holy man of God which passeth by us continually." And shall we not in like manner recognize the sacredness of the Minister of Christ? Shall he be to us the pleasant speaker only, the amiable friend, the mouth-piece of a religious assembly? Consider, I pray you, what the Minister of Christ truly is.

"This is an holy man of God." "Holy," in the sense of consecration to sacred employments, and so entitled to a degree of consideration apart from his personal merits. Witness St. Paul's graceful apology after he had called Ananias a whited wall: "I wist not, brethren, that it was the High Priest: for it is written, thou shalt not speak evil of the ruler of thy people."

"Holy" he is too, we may reasonably hope, in the sense of personal sanctity. He is, or ought to be, a man of strictest integrity, a devout man, a good man, full of the Holy Ghost and of faith.

"A man of God"! St. Paul adopts the phrase in his Epistle to Timothy, "But thou, O man of God, flee these things."

"A man of God"! GOD'S MAN! Of the seven days in the week, all alike to be spent in the service of God, one is emphatically the Lord's Day. Among many dwellings in the land, from each of which should arise daily the incense of prayer and praise, one is by consecration God's house. And so among persons of sundry professions and employments, who may do all to the glory of God, this one is by pre-eminence God's man. He is God's messenger, God's steward; in a sense, God's representative. He has not taken this honor to himself: "As my Father sent me, even so I send you," is his authority. And those other words, "Lo! I am with you always," assure us that this authority still abides.

The functions of the man of God are included under three titles. He is Preacher, Priest, and Pastor.

As Preacher, he is sent to proclaim to all who will heed him, the certainty of those four last things, Death, Judgment, Hell and Heaven: to tell with unwearied perseverance the glad tidings of redemption, and the sweet story of the Cross: to expound the great principles of Christian morals, and to exhibit the divine standard of saintly character. Ah, Brethren, what study and pains are required for so great a work!

What courage to speak the truth boldly; what wisdom and self-control to speak it lovingly!

He is a Priest as well. The medium through whom the prayers and praises of the congregation are offered. God uses his hands and his voice to convey the benediction of peace. How should those hands be kept immaculate from earthly stain, and that voice be occupied with holy words!

He is Pastor too; set to feed Christ's sheep and Christ's lambs. Nor will it suffice barely to herd them as a flock. He must know them by their names. He must divide the word, giving to every man his portion in due season. He must reprove, rebuke, exhort with all long-suffering and doctrine. That is a careless shepherd who does not seek the erring and bind up the broken, and assist the weak, and extricate him who is struggling in the quicksands of temptation. There are times when the good shepherd must concentrate his love and his labour, "leaving the ninety and nine in the wilderness, and going after that which is lost until he find it."

The faithful Clergyman must aim to do more than barely to conduct an orthodox and correct congregation. He must know persons. He must study individual character. He must endeavour to make each several man sound in the faith, devout in temper, upright in life.

I do not mean that he should be prying, meddlesome, dogmatizing and dictatorial. God forbid that any should attempt to lord it over His heritage. But a good Pastor should be considerate of his people, and jealous for them with a godly jealousy; and, mixing fidelity with gentleness, present privately and publicly to each soul, the truth that is salutary for it.

The common word now-a-days for the Minister is, Preacher—a noble title, which we are proud to accept. But how inadequate as an exhaustive description of our sacred office!

The members of the Church forget that we rule the Church of God. They do not realize that they themselves are under rule and discipline. Listen to these precepts:

"Obey them that have the rule over you, and submit yourselves, for they watch for your souls."

"Remember them that have the rule over you, which have spoken unto you the word of the Lord, and admonish you."

And again—"We beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake."

Do not these precepts grate harshly on modern ears? In the re-action from ecclesiastical absolutism is not the sense of accountability to our religious superiors in danger of being lost? Is not ministerial counsel, however judiciously and kindly given, resented by

many as an unauthorized intrusion, whenever it is addressed to the individual?

"The Priest's lips should keep knowledge, and the people should seek the law at his mouth." How rare is it for the law to be sought at the lips of the Priest. Here is a quarrel, a law-suit, a speculation in question. The man consults friends and experts as to the expedien-
cies. How seldom does he come to the man of God for advice as to the questions of morals and religion which are involved! And yet, these are often nice and difficult. The Pastor may err in judgment; so may the legal adviser. But if the attorney is authority in matters of civil law, so is the Priest in matters of religion. And when, not merely giving his opinion, he exhibits the statute, and cites the deliberate judgment of grave Doctors and Fathers, he is very high authority.

What thoughtful man but sees and de-
plores at times the unreality and one-sidedness of ministerial effort! So much talk from the pulpit, and nothing expected to come of it! So many right words spoken, but addressed to no one in particular, and accepted by none as of personal interest! And how can this be remedied unless the people learn to think of their Minister as a holy man of God passing by continually: as God's man and yet their man: sent from God and sent to them!

We cast not the most of the blame upon the people. Often we are much to blame. We are not industrious, considerate, friendly-minded, as we ought to be. We study our ease and stay at home when we should be going about. We do not encourage confidence. We are unreasonably diffident and fearful of giving offence, or else we are abrupt and do not add gentleness to wisdom. For we have this treasure in earthen vessels, and Ministers and people have need to make large allowance for each other. But for all this, we will strive, with God's help, to appreciate our true relations to each other, and to discharge our mutual duties.

Dismiss, then, the dream of an ideal Church. Let us suppose the case of our own Diocese, with its body of Clergy for whom I may be bold to claim thus much: that they are worthy men, unaffectedly striving to conduct their ministry for the saving of souls; and with a company of lay-people who love their Master and seek to see Him in glory. What ought to be the relations between them?

There should be *familiarity*, to begin with.

The Shunamite was not content to know the prophet merely as a prophet. She sought to know him in the unreserve of private life, and to make of him a personal friend.

The familiarity that thus grew up between her family and the prophet is beautifully illustrated in the subsequent history. When her troubles came, how instinctively she turned to the man of God! It was neither new moon nor Sabbath, yet she must run to the man of God and

come again. For she thought, he perchance can help me; he at least can comfort me. She could have gone to no stranger as she went to him. Was he not acquainted with the inner life of her home? Had he not seen how her life was bound up in the lad? Did he not know without the telling, how desolate was her home now that the child was dead?

It is a striking picture of mingled reverence and familiarity. The bereaved mother laying her dead child on the prophet's bed, shutting the door behind her, hastening with all speed to Mount Carmel, thrusting aside with a vague answer the question of Gehazi, slackening not her speed until she fell at the prophet's feet, and in broken speech reminded him of past happiness now wrecked and gone. He must go with her. "As the Lord liveth and as thy soul liveth, I will not leave thee," she said. And he arose and followed her.

And thus should it be in the Church of Christ. The man of God should not be the mere officer to be treated with formal courtesy, and to be sought on holidays. He should be accepted as an intimate and familiar friend. There should be common sympathy and unartificial intercourse.

He is your teacher and guide. He blesses your babes, he buries your dead. He is to visit you in sickness; he will weep with you in your trouble; perchance he is to commend your parting soul into the hands of its merciful Saviour. Let your communings be easy, familiar and intimate, as becomes an association so near and sacred. To familiarity, I would add *confidence*.

Enforced confessions are distinctly contrary to the teachings of the Anglican Communion. They do not consist with the manly self-respect and the feminine delicacy which belong to the noblest type of sanctified humanity. Our religion humbles us, but it does not humiliate us. Almighty God thinks too much of His children to exact from them the degrading confession of each erring thought.

Moreover, there are trifles which ought not to be repeated; there are some heart-secrets which it is not well to reveal. There is a sacred confidence of husband and wife which should never be violated save under circumstances of imperative necessity. A prudent Minister will always avoid trifling or censorious or injudicious confidences.

But for all that there must be confidence. The people when disturbed in conscience should go to him and open their grief. Oh, how arduous is his task, when he tries to apply his remedies, knowing nothing of the conflicts, the doubts, the sorrows of the throbbing hearts around him!

There is one of our Bishops, venerable no less for the singular purity of his character than for the sorrows God has laid upon him, who for these many years has discharged his office in total darkness. He stands

up in his place, and in the isolation of his blindness still pleads with men for God. One's heart aches to see him bravely striving to convince the judgment, and move the hearts of men all hidden from his view, without the sight of an earnest brow or a quivering lip to show that his teaching is appreciated.

And I have thought sometimes, even thus is the Pastor all in the dark, groping in the way of duty, where there is not that confidence which should give him insight into the inner life of the souls he guides.

Let not any think that he will be degraded by such confidence, voluntarily given in order to find relief and quietness. You blush to own that blasphemous doubt which has fastened upon you, and which seemed to make your prayers almost an impiety. You little know that the man of God has lain groaning in that same dungeon, and would have perished there but for "the key called Promise." You would ask advice, but are ashamed to avow the infirmity implied in the very question! Your counsellor knows by experience the sad story, and will answer you from the depths of his own tempted spirit. You are afraid to weary him! He has nothing in all the wide world to do of so much importance, as to resolve the religious difficulties of the untutored adult, or the half-reasoning child who has spiritual life enough to hunger and thirst for divine knowledge. To this end was he sent. For this he has been buffeted and tempted, and it may be permitted sometimes to experience the consequences of presumption. All this was ordered, so that he may have compassion on the ignorant and on them that are out of the way, for that he also himself is compassed about with infirmity. Who so tenderly as Peter could restore a backslider! Who so compassionately as Paul comfort the sinner whose eyes have just been opened to see that he has been fighting against God!

I have said that familiarity and confidence should characterise the pastoral relation. Let me persuade you yet again that you should extend *personal kindness* to him and to his family.

He owes to you a debt of affection. It is his duty to be a man of ready sympathy and abiding goodness. Let him receive kindness in return.

He is precluded from business and speculation. Gain, that great object of human effort, must be nothing to him. He is to be a poor man all his life. He has a family as dear to him as your households are to you, and his heart is sad like any other man's in the view of a wife over-taxed and children half-educated. He has his cares and anxieties, and a larger demand upon his sympathies than other people know. Let him be provided for liberally and generously, not with stint and closest calculation.

Perchance he is a sensitive man. Excess of sensibility is the infirmity of the better sort of the Clergy. He knows that his support

is by many deemed a gratuity. Under the voluntary system, many a Clergyman wears a galling yoke and is made to feel that he is a dependant. A right-minded flock will ever consider the delicacy of one whose life is unselfish and disinterested. They will respect even his over-scrupulous delicacy. And especially let there be an interchange of little kindnesses. Nothing is more appreciated by the Clergy than evidences, small in themselves, of thoughtfulness and tenderness on the part of the people.

Neglect is a burden hard to bear; harder almost than opposition itself. Many a poor man has broken down in health and spirit, has lost his energy and vivacity because he seemed left to serve alone. Nobody thought of him, nobody cared for him, none seemed to be interested in a sermon composed with pains and prayer. A great sorrow or a new joy came to visit his home, and none turned aside with a word of sympathy or a cheerful congratulation. And many a Clergyman has fought bravely on, and carried a difficult work to a prosperous conclusion, bearing up cheerfully under privations and discouragements, because sustained and cheered by the sympathy of a few loving hearts.

"A bed and a table, and a stool and a candlestick"! small things truly, and inexpensive. But the prophet appreciated them as the tokens of reverence and affection, and, looking abroad upon them, said, "Behold now, thou hast been careful for us with *all this care*."

"The Prophet's Chamber" has passed into a proverb. How did blessings radiate from it over all the house! Nor is this a solitary instance.

"Pass not away, I pray thee, from thy servant," said Abraham, as three men of reverent mien stood by his tent. He knew not that they were heavenly visitors. They unfolded to him the secret counsel of God.

"Behold now, my lords, turn in, I pray you, into your servant's house and tarry all night," said Lot to the strangers at the gate. Those guests delivered him from the brimstone and the fire.

"If ye have judged me to be faithful to the Lord, come into my house and abide there," said Lydia to the Missionaries by the water-side. And, blessed privilege, Paul and Silas became her guests.

Said, yet again, the men of Emmaus to a Holy Man of God who joined them in the way and opened to them the Scriptures, "Abide with us, for it is toward evening and the day is far spent." He entered: He took their loaf and blessed it. And then the fragrance of His presence perfumed all the house, for it was the Lord Himself who imparted to them the sacrament of His body.

It is written (and may we not apply it specially to Christ's commissioned servants?), "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Thus, Brethren, beloved, have I spoken to you of a subject whose

importance can scarce be exaggerated. If this Diocese of ours, just entered upon its separate existence, is to be a living Church, a Church of saintly people, it must cultivate love no less than faith.

Seek we that the Clergy shall love the people and the people shall love their Pastors. Let this relation be deemed a sacred thing, not lightly to be severed, not continued by mere force of habit, but continually cemented by assiduity and tenderest care on the one hand, and by familiarity, confidence and kindness on the other. May we, thus confiding in the power of love, strive to make our little, rural Diocese, a type and model of all that is noble and lovely and generous and enterprizing in Christian life and in parochial development.

Nothing that you do "in the name of a disciple" shall lose its reward. And shall not He who was poorer than the foxes and more houseless than the birds: He who so loved His gentle hosts, Martha and her sister and Lazarus: shall He not say to those who befriend His chosen Ministers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

COMMUNICATIONS.

LAY PRIESTHOOD.

ONE chief effect of our Lord's redeeming us to be His, is our knitting together in one band, as co-workers *with* Him in all His work, and as workers with each other in every work *for* Him. Taking on Himself our common nature, the Eternal Son of God dignifies, sanctifies and empowers it. He deifies it in Himself; and, by His empowering and grace, has made us capable of doing Christ-like deeds. This is true of us Christians, not only as individuals in the great body of His faithful, but, as a corporate company, united in common object and attempts for Christ. The Christian Church may undertake her given work—she may do God-given and God-like deeds in the power of her Christ.

The Church commits her work of saving souls for God, to men, set apart in her by God Himself, to its oversight, and, in great part, to its doing. But, high and glorious as are the aims and mission of the Christian Ministry, the Clergy cannot rob the people—men, women, children of a priesthood and kingship which is their common inheritance and birth-right from the King of all, the High Priest of our profession. They are, one and all, the laity of God, all and each, having a work to do in a bounden duty and service which is put on them each, in their station, by the Master of all work, and which, we fear, they too often forget or

overlook. This work, whatever it may be, cannot be left utterly undone and unattempted, nor ought it to be begun only, slurred over, or left at last unfinished. The Master looks for perfect work before He will reward the workman; nay more, in the Judgment He will reward every man according to his work. Is it too much for us to say that the Clergy have been, at times, perhaps, at fault, not only in omitting to urge each one's fitting work upon him, but in suffering any to think that there is no such work in hand, and in assuming—it may be, in magnifying their office—a labour which they cannot begin to finish alone, and which is really not their exclusive province.

It is not our wish or intention to array the Clergy and the people, the one against the other. God forbid! We hope to rouse those who shall read what we have to say, to see a *common* duty in which all have place, and out of which come honour and power, with that crown, at last, which is the gift of Christ to all who, knowing these things, are happy in their doing.

We do not undervalue preaching, either in its duty, or in its power, when we say that one of the strange phenomena which its history shows, is the willingness of the people to be preached to, their patient and continuous hearing duties told, and yet, their never seeming to be conscious that these preached duties belong to them, or to dream of a further duty of any or the least attempt to perform them. Be the cause what it will, people listen complacently, and even contentedly, and end a life perhaps of mere listening, hearers—not doers. They will choose to be idle, useless, drones in very work for God, while all the while, perhaps, there is nothing they revere more than a burning zeal for God and holiness. Nay more, so powerful is even the appearance of zeal even if it be without knowledge, that multitudes will follow mere mountebanks and imposters, only to choose other such like idols, when the mask falls off or is torn away. But while, for the most part, the hearers of the preached Gospel are listlessly unmoved in the very sight of a vast Work which God offers to their undertaking, or will turn away to any bye-path, rather than walk in painful ways of God's ordering and appointment, the Master touches hearts in every generation with the fire of a true devotion to Himself, with indescribable longings to reach to the work which it sees by glimpses but cannot measure, and which it would fain attempt if it only knew the way even to begin.

The fact would seem to be unquestionable, then, that the most of us do our work for God feebly, fitfully, uncertainly and to little purpose, because we lack devotion of self in utter surrender to it, or else because we have no system, no direct object in our working, and no direction from those whose place and province it is to lead and guide and govern us. It is to correct this evil of undirected and misdirected effort and energy, and to concentrate zealous hearts, that men unite together, and are banded

for some special work in Societies and Fraternities. These take up their chosen purposes, and, as their history proves, pursue them for a while with more or less care, and oftentimes with special success. Their fault, and certain final failure, lies not in their object and intention, but in their making *it* the one only purpose of life, their organization the only moral power, and, most of all, in their substitution of their Fraternity and their work, for the Church of God and His grace. The guild of Christ's Church is for all and any work. It is one glorious bond of Brotherhood that knows men not only as men, but most truly men in Christ Jesus. We may wonder why men will bind themselves in subordinations for a given work in societies of merely human organization and for mutual relief and fellowship; but in such sodalities they are given a work to do, and under mastership and rule. When will the Church enter on her diverse works, with their direction and ordering, instead of waiting idly for them to be done without effort, or without arousing to her responsibility? When will she make attempt to guide into work the now undirected power unused by her, and that by controlling, not by suppressing all that energy and fervour and unselfishness which, if she be of Christ, He fails not to raise up within herself.

There is nothing nobler, nothing sweeter, than the wondrous self-devotion of woman to her work. She reigns in homes and hearts; she deals out loving thoughts and deeds, in utter self-surrender, in her place and station; and when passing out to other work—work such as she alone can do—among the poor, the sick, the afflicted, none can measure the praises which the Lord will grant her when all sighs and sorrows cease. To say the least of it, we are a long time considering what is the most prudent way of using her in this latter branch of work. A generation is passing away, and we have not yet determined whether we shall permit the doing of woman's work, by women set apart for it, or their attempt to do it in any other way than in the fitful, lawless, harmfully unsystematic way in which they often waste themselves. But passing by this yet undetermined question, there is another to which we must devote some thought. We ask, have *men* no work to do? Do the common businesses of every-day life end their duty? Are they to be nothing more than honest, honourable, quiet gentlemen? To many who look on, it would seem as if the most of men were living only to jostle one the other in a race for wealth or station—for the pleasure of doing what women cannot do—to go where they like, and do as they please; to form mere pleasure friendships, and join each other in mere follies and amusements, or pursuits in which one has friends only so long as he has money to throw away. The life which men lead, and which the world *teaches* them they may follow out, so they maintain an appearance of mere decency, as the world counts it, is only heathenism.

What lesson has the Church to give in offset to this wretched, prac-

tical heathenism? Is there no *work* to which she may call the *men*; no way in which, beginning with the *boys*, she may bring them to true manhood in Christ? Men may think themselves masters of home and house and place, masters of time and talent and duty, but they are never really masters till they master self—nor, until they be learners of the Master, Christ. The first teaching which one gains of Him is, that we are not masters, and that He is. The next, that we are masters, only as learning our own place and duty in *subordination* in the one Body of Christ—in, and for, and with her, to do such good works as God has before prepared for us to walk in them. In suggesting that men need to learn the lesson of subordination, we do not mean any silly, unthinking submission of opinion, or the too frequent agreement to do nothing, not to meddle; nor do we mean a blind, unreasoning acquiescence in any or every expedient or plan: we mean a patient, humble and unselfish submission to do work, thoughtfully and prayerfully laid out by those who ought to be able to direct all work, both as to what shall be done and how it shall be done. To be a helper, one must be something more than a talker, or than a well-wisher; must be willing to listen to guidance, and be *bound* to do his allotted task in the one great company of God's Catholic Church.

We are glad to believe that the Clergy are learning anew the old lesson of the power of associated work. The day is fast passing away when any but the wilfully contentious and partizan will refuse to act together, or will oppose by word or deed what is done for God's honour, and in loyalty to Christ in His Church. So, too, we are glad to know that the lay-people are waking out of sloth—are fast training themselves in earnest strivings to attempt their duties in their several stations, and to do this, not as standing alone, or aloof, in independence of each other or of their Clergy, nor yet, in opposition to either. But there is a lesson which underlies all others, the lesson that there is work which *must* be done. If we can but learn that lesson, and will carry it through every branch of duty in the Church, we shall cover her with glory, and make her power felt. We shall reach the sores and sins of the thousands from whom we hide our Gospel and our Christ, and lift our Cross above all the banners of the earth. To reach to this goal of hope, and make it somewhat more than words, it must be our part so to work and live and act and speak, as each one jealous for the honour of all, and as each one full of a godly ambition; striving all to outdo one the other in devotion to a common work, in humility of self and in eager longing, only for the praise of Christ.

MISSION AT ST. JOHN'S GROVE, ORANGE COUNTY, VIRGINIA.

REV. AND DEAR BROTHER:—It is with increased satisfaction that I report to you the facts with respect to our work at the close of this, which should be the most trying, quarter.

You will remember that, being in want of some articles of furniture for the Mission, a small amount that was designed for clothes was diverted to this purpose. About three weeks ago, a gentleman who knew nothing about the Mission or its wants, provided the means, and placed them at the disposal of a friend, who has more than replaced the amount thus expended, to the party who gave it.

You will see from a glance at the names of those who have been so kind as to send us in the following contributions, that additional satisfaction is afforded by the knowledge of the givers. The several amounts came in every week as needed, and often when demands were about to be made that we had no means of meeting. In no case have we asked a contribution. In nearly every case it was unexpected.

St. John's Church, Richmond, through Rev. H. W—, \$10.30; Rev. Drs. W— and M—, Rev. F. M. B—, Messrs. J. L. B— and W—, (Members Exec. Ccm. Bd. of Mis. of Va.) each \$10; Rev. C. W. A—, \$2; Rev. W. L. H—, through the Bishop of Va., \$10; J. M. P—, Esq., \$10; St. Thomas' Church, Orange, C. H., through Rev. J. M. C—, \$10.70; unknown, New York, \$5.

I have made three visits, (expenses \$10, distance total, 120 miles), to a Church in an adjoining county, where I find no male communicant, no vestment, choir, chancel-rail, no salary, etc., nor any means of repair. That Church will witness a great change if I do my work and our Lord prospers me, and that soon. I do not wish anything given to that Church. An officer of the U. S. A. promised some years ago to get funds to repair it. But this is unnecessary. If I am successful with the people, they will be able to do all that is necessary. I am giving them five days each monthly visit, without any salary, and with much more physical labour and exposure than my years would justify in any other employment; and I shall expect both spiritual and temporal gains for the Church from the investment, for the soil is as good as any in the land.

What shall I do with the colored people? Or are we to regard them as outside the pale of Church effort?

There are several thousand of them around me. The men avoid marriage in many cases, because they do not feel able to support a family, which they have not been used to doing, and also because the

women are often indifferent to any permanent tie. Fewer children are born than formerly; some die from questionable causes, many from neglect, some for want of proper medical advice. Those who grow up are taught in deistical schools, and in some cases the teachers that I have seen were rude, drinking, vagabonds. They are willing to be taught by the Church.

In order to save a few of the children, I propose to take any that may offer at an early age, and train them for such useful pursuits as may enable them to earn a living, and educate them in the knowledge and fear of our Lord.

If it be said of many individuals of the Anglo-Saxon race, that they live as animals rather than as men, this is true of nearly the whole African race here. Their very religion is so mixed up with predominant animal instincts and passion, that the habits of deception, incontinence, free love, idleness, fraud and uncleanness, are openly worn by the baptized members of their Church.

In religion, they will not mingle with white people: we must therefore give them a church of their own. They have no objection to the color of their Minister, but he must be their own. They do not wish to be admitted to seats in our councils; but they desire to have councils of their own. No legislation can change this longing after fraternity. They say, *if we are the foot, and you the neck of the Church, then as you have your own muscles and bones, so we wish to have ours: each has the same blood, and each the same destiny: each moves in the same path, but we must have our own blood-vessels.* The words are mine; the sense is theirs.

As long as our Conventions legislate about them, they drive them away. We must tread in the Apostolic steps in this matter. There were Greeks with whom even Peter could not fraternize in Church sympathy; and therefore he united with the Council in insisting only upon "necessary matters." Let us then insist upon Baptism, the Lord's Supper, and the Liturgy; the Bible and the Creed; the Law and the Advocate; but let them have their own Ministers and Council.

A parish Minister can do little, for he is tied down by his other relations. Missionaries have been unsuccessful, because they thought to organize them under a white man's Church. This principle has broken up all actual union between them and the Methodists and Baptists, and they are now in a condition to be a prey to every designing preacher, or an easy conquest to the Church of God. We want no legislation. We need action.

What, and if the first ten earnest colored Churchmen cost ten dollars each in point of money, and much prayerful labor; the next ten would not cost ten dollars each, and when you reach the number of one hundred earnest and well-trained Churchmen, each one trained to

pay tithes to our Lord, or, what is better, to be His bond-servant and work for Him, they will bring in a yearly revenue of \$2,000 a year. If we sow good and costly seed, we shall reap good and costly seed. Now, it happens, that one of these seed is equal in value to ten thousand times the assets of Wall-street.

There is here a colored Minister, an old man, who is ready to come over and help us. When I have the means I will encourage him. I do not understand him to ask for money; but only that there is dissatisfaction among them all over the South, and that if the better classes can have suitable Church room and a guide, they wish to feel their way out of their present position.

Although I feel myself among the most unworthy of the servants of our Lord, and of no consideration or influence in the Church; and although He has given me no practical call to do such work, (else He would have furnished means), I shall set aside a purse for this specific object, giving a portion of all receipts for this Mission to this purse. As soon as it amounts to a month's wages, I will hire the old colored man to give his attention to it, trusting that future months will find their own supply.

This money was designed to supply a melodeon, a vestment, and to fix up a room for worship. But we can perhaps make better music out of African heart-strings than with a melodeon; it is better to clothe one negro with the garment of salvation than to wear a surplice; and as to the chapel, our Bishop would rather we should administer the Holy Eucharist on a table made of two old boards, if thereby we can save money, and add one stone (even if Africa's sun hath blackened it) to our Lord's temple.

P. S.—July 22nd. You will excuse me for sending this, as it is, hasty and unfinished, as I must prepare for my Missionary tour. If you have not time to cull out anything that may advantage some one, I only wish to throw on you the responsibility of publishing that which may crowd out other matter, and can be valuable only as it tends to illustrate *that the Church has a Living Lord and King*. Let us own Him, not as King of the Jews, nor as a future King, nor yet as a King in Heaven, but as *our* King, living and ruling on earth, in the Church, and supplying every want, and healing every sickness.

I have \$1 in my "black-purse."

*HOW ST. PAUL PREACHED AT CORINTH.**(From Mission Life.)*

IF there were any place where it might be supposed that St. Paul would have introduced the Gospel with all the learning and eloquence with which he was gifted, such a place was Corinth : a great, rich, highly civilized city, filled with all the pleasures and luxuries which the age could supply ; by no means destitute of learning, and much frequented by foreigners of all lands. The people of more obscure and barbarous places might well be addressed in a plain and simple style ; but not, it might be thought, such people as the Corinthians. The kind of preaching which was suited to the Beræans, or the people of Lystra and Derbe, would not be equally well adapted to those of Corinth. The learned must be addressed in learned fashion, and those who were accustomed to pleasure and excitement must have the Gospel presented to them in the most attractive form. In such a place, surely, excellency of speech and of wisdom would not be out of place in declaring the testimony of God.

So some might have thought ; but so thought not St. Paul. There was no place in which he expressed so strong a determination to deliver a perfectly simple message. He was a learned man himself ; but in preaching at Corinth he would lay his learning aside. He knew much of what the Corinthians highly prized, and might have made himself acceptable to them by a display of human knowledge ; but he determined to be among them as one without knowledge. He would be among them as a man who knew but one subject, " Jesus Christ and Him crucified." He would not court the Greeks with learning, or seek to gratify the Jews with a miracle ; he would use one way with both—he would preach Christ crucified to Jew and to Greek. The pride of learning, and the too great esteem of human wisdom, and the thirst for that which was new and exciting, did but make the Apostle the more determined to deliver his message in the simplest way. For these very things were a snare to the Corinthians ; and if he had indulged their taste for them, he would rather have led them away from the Gospel. In other places, where the same snares did not exist (though his method was always the same everywhere), he speaks less of his determination ; but at such a place as Corinth it was absolutely necessary that he should simply " preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect." He would know nothing among them " save Jesus Christ, and Him crucified."

Nor was this a hasty determination, formed in impetuous zeal and on insufficient grounds. It was the deliberate resolve of the man of God, acting under the guidance of the Holy Spirit. He never repented

of this determination, never thought that he had made a mistake; for, in this Epistle he is writing to the Corinthians, some two or three years, at least, afterwards, of what he had purposed when first he went among them, and it is plain that he was still of the same mind; if all were to come over again, he would act in the same way; his determination still was, and his practice, too, to know nothing, whether at Corinth or elsewhere, "save Jesus Christ, and Him crucified."

But what does this mean exactly? Can it mean that St. Paul would never preach except on that one doctrine—never set forth any other part of Christian truth? No, it cannot mean that, for we have some of the addresses which he made, and in them he does speak on other subjects. And we have also his epistles, in which he goes through the whole length and breadth of Christian faith and practice; and, doubtless, his preaching was not different in tone and substance from his letters to the Churches. What he does mean appears to be this: in the first place, he would preach Christ simply, instead of trying to win people by a display of learning, or dressing up a simple message with human art and wisdom. In the second place, he would build all his teaching on the doctrine of Christ crucified, as the foundation. He would, indeed—for so, in fact, he did—teach to others all that God taught him; he would keep back nothing from them, but declare the whole counsel of God; but all should spring from and be in harmony and union with the great fundamental truth of Christ crucified. As the ground of hope and trust, the way of salvation, the source and spring of peace, he would set forth nothing but this. He said elsewhere, "Other foundation can no man lay than that is laid, which is Jesus Christ"; and on this principle he always acted.

For though he makes especial mention of what he did and taught at Corinth, yet he pursued the same plan everywhere. He had not one message for one place and another for another; he did not preach Christ crucified at Corinth, and some other system of doctrine elsewhere. Wherever he went, he went as an ambassador for Christ, ministering "the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Thus, at Philippi, his answer to the jailer was this, "Believe on the Lord Jesus Christ, and thou shalt be saved"; at Antioch he preached thus, "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." At Philippi, Antioch, Corinth, in any place to which he went, he still preached "Jesus Christ, and Him crucified."

Here is a pattern for Missionaries now, and for Missionary Societies, and Missionary workers of every kind. The object of all should be the making known of Christ crucified, to the world. Every Missionary

should set forth on his great work with such a determination as that of St. Paul. Every Missionary Society should keep the same object steadily in view. Every individual helper in the work should do likewise. This one principle and spirit should pervade the whole Missionary enterprise at home and abroad.

Everything else, however good in itself, should come second to this. The Apostle did not despise learning in its proper place, for all learning may be sanctified to the Master's service; but not learning, nor anything else, should come in the way of the preaching of Christ crucified. It was a simple message which he had to deliver as God's ambassador; and in all its simplicity, unmixed, undiluted, and unadorned, he would deliver it. It is well that our Missionaries should be workmen that need not to be ashamed; men of thought and experience, well read in the Scriptures, capable of meeting objections, and of answering hard questions. It is well also that a decent order be observed, and that a simple and reverent ceremonial be followed, suited to the nature and habits of the people. These are things of importance, and by no means to be neglected. And it is essential that the *fruits* of faith be insisted on as absolutely necessary to prove its reality, and that a sinful life be shown to be quite incompatible with Christian belief. But let the Apostle's order be followed. First of all, let the Gospel of Jesus Christ be set forth, "Christ crucified,"—"Christ, the power of God, and the wisdom of God." Let this foundation be well laid, and on it let the Christian building be raised. Let no other foundation be placed instead, and let the foundation be laid first of all. Let men be taught at once, and taught in the simplest way, that they are sinners, and that the Son of God has died for them, and that there is salvation for them, full and free, in Christ Jesus. The entrance of God's word giveth light; not only spiritual light, but intellectual light too. Many a dull understanding has brightened under the Gospel. Many an untaught mind has shown such a power of receiving this good news as could not have been expected; for the Gospel is addressed to the *heart*, and even the poor savage has a heart to feel. He can fear, he can hope, he can be glad and sorry, and he is capable of feeling, however vaguely, the impression of things unseen, and a sense of need beyond the needs of the body. Not even the most highly educated can embrace with the heart the great doctrine of Christ crucified, unless taught by the Spirit of God; and God's Spirit can teach even the unlettered savage.

Other methods may work upon the fears, or build up a formal and lifeless Church, or even work some moral change; but it is the preaching of the Cross that will, under God, bring sinners to Him and save souls. Redeeming love has an attractive power which nothing else has. It is the glory of Missions to proclaim this love throughout the world; their glory and their strength too, for God will bless the work of those who

go forth, or help to send others forth, to fulfil in simple faith the parting charge, "Go ye into all the world, and preach the Gospel to every creature."

THE SPIRIT OF MISSIONS, AND THE SPIRIT OF THE TIMES.

BEFORE I took an interest in religious matters I was what might be called a sporting character; I do not mean in the bad sense in which it is understood in the far West, but my chief attraction was towards hunting and fishing; the turf and the ring were also matters of interest to me. As a man's mind is known principally by his reading, *The Spirit of the Times* was always read with avidity by me.

But in the Providence of God my mind was afterwards turned to a very different set of subjects—Christ and His Gospel and the Church then became dearer to me than anything else, and my mind was strongly drawn towards the Ministry. About that time, as I was walking down Broadway one day, I saw a sign to the effect that THE SPIRIT OF MISSIONS was published there. This was the first I had ever heard or seen of this periodical. I bought a copy, and since that time I have constantly read it and look forward to its appearance every month with the greatest interest. To its perusal I attribute in a great measure my entrance to the Ministry, and my being a Missionary in the Church. When my Missionary zeal begins to flag, I read some of the letters of our noble Missionary Bishops and they always act as a stimulant. I think that if the sporting man finds his companion in *The Spirit of the Times*, the Christian and Churchman ought to find his in THE SPIRIT OF MISSIONS, and I have always tried to promote its circulation among my parishioners. Yet how many more readers the former kind of literature has than the latter. Let me mention one example. As the tourist sails by that garden of England, and almost the gem of the world, the Isle of Wight, his eye is attracted by one of the succession of earthly paradises, even finer than the rest, which, in the shape of villas, line the shore. He naturally enquires whose it is, and is told that it belongs to the Editor of *The Spirit of the Times*, and that it is the most desirable site on the Island, and that the Queen has times and again offered fabulous prices for it, but that its princely owner refused to part with it on any terms. If the editor can afford to buy and keep such a country seat, what must be the circulation of his paper? Should not then THE SPIRIT OF MISSIONS, which deals in matters that ought to be most interesting to Christian people, a little more than pay its expenses? In view of this, dear Doctor, I add one to the long list of subscribers that I have at different times sent to you.

*“TAOPI AND HIS FRIENDS, OR THE INDIANS’
WRONGS AND RIGHTS.” **

WE give below a part of the “Historical Sketch” contained, by way of preface, in the above publication. It is to be hoped that the following extract will whet the reader’s appetite for more particular information respecting the Church’s most interesting Mission to the Santee Sioux Indians, and induce him to refer to Mr. Welsh’s book for the purpose of obtaining a full, and detailed description of the noble work in progress under the direction of the Rev. S. D. Hinman. The remainder of this “Historical Sketch” will be contained in our October number.

“Ignorance concerning Missions to Indians and the consequent lack of faith in them render an account of the origin, progress and prospects of the Church’s Mission to the Sioux nation very important, especially at this extraordinary juncture in Indian affairs. It is always instructive to trace, as far as is possible, the preparation of God’s agents who are to lay the foundation for a great Missionary work, therefore let us briefly consider the characters engaged in this Mission. First, a man of purity of character, ready sympathy and fervid eloquence, was made wise in the things of this world by a mercantile training, and then called of God to enter the sacred ministry. The Spirit of Christ first incited him to preach the Gospel to the poor slave, and then in another sphere to visit the homes and workshops of mechanics, to make himself thoroughly acquainted with their avocations, and then to draw them to a free Church, where they were cordially welcomed and won to Christ. Called to a higher sphere, he was consecrated to the Bishopric nine years since, at which time the first Missionary Bishop of our Church, the Patriarchal Kemper, invoked God’s blessing upon him, asking for and receiving the willing pledge that he would ever be the Indian’s friend. It is universally known that Bishop Whipple of Minnesota has more than fulfilled that pledge by unflinching boldness and fearlessness in exposing the wrong doer, and by the most pathetic pleadings for that poor, despised and down-trodden people. Not only to congregations of his own religious body, but to all who were willing anywhere to listen to his fervid and melting appeals, from the President of the United States down to the most humble listener.

In pleading with and caring for the Indian, Bishop Whipple has

* *Taopi and his friends, or the Indians’ Wrongs and Rights.* Philadelphia: Claxton, Remsen & Haffelfinger, 1869.

braved the summer's heat and the winter's cold on the rivers and prairies of the far West. His exposure to the biting frost and the drifting snow during the last winter, to carry succor to a starving tribe, almost broke him down, and has evidently shortened his noble career; still, he says that the heartfelt gratitude of starving Indians more than repaid him for all His toil.

Time and again has it been vouchsafed to Bishop Whipple, as to few other mortals, to enter into the deep significance of Isaiah's prophecy concerning the great Bishop and Shepherd of our souls. "He shall see of the travail of His soul and shall be satisfied."

His deep interest in the Indian caused him to be sneered at, ridiculed and persecuted, but so uncomplainingly did he bear it, that it may be recorded of him, as of another great Apostle to the Gentiles, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God."

Second. At the same time the Holy Spirit was inciting Bishop Whipple, when a Deacon and a Presbyter, to preach the Gospel to the poor, the same Spirit was directing a young man, then in a New England school, to read about Missions to Indians, until his interest in them had so deepened as to lead him to Faribault in Minnesota where he hoped to teach them the revealed way of life. He found Indians in that vicinity with whom he had frequent intercourse, but, as his time in the school was occupied in teaching white children, he was frustrated in his chief design, and was about to return to his home sadly disappointed.

At this juncture, Bishop Whipple assumed the charge of the Diocese of Minnesota, and by his overflowing Missionary zeal, the long cherished hopes of the youthful Hinman soon became a reality. He had self-denying faith, because he believed that he was called of God to work among the Sioux Indians; but he was constantly driven to the foot of the Cross by persecutions of every kind, by perils of reputation and of life from his own brethren, and by exposures at times to hostile and infuriated savages, when they were goaded to madness by grievous wrongs done to their people. When even his Church lacked faith and all *men* forsook him, a little band of holy women ministered to him with unwavering confidence in the Mission. His perfect knowledge of the language and habits of the Indian, his holy seal and his firm belief in the peculiar adaptation of his Church to promote the civilization and christianization of the Indian, pre-eminently fit him for the work to which he has so evidently been called of God, and in which he has been so abundantly prospered.

Third. Of Bishop Clarkson, in whose jurisdiction the Mission is now

located, and who manifests the most tender and watchful parental care over it, and the deepest interest in its success and extension, little need be said, as his noble record has been written in the history of our Church, and his character has not yet been traduced by the deluded or sordid people who cry for the extermination of the Indian, and strive to silence or defame the Indian's friend.

The Mission of our Church to the Santee Sioux Indians was commenced in October, 1860, under the following circumstances: The American Board of Commissioners for Foreign Missions had a successful Mission to these Sioux Indians at the upper Agency in Minnesota; but there were twenty-five hundred at the lower Agency, some thirty or forty miles distant from schools or religious teachers. The Government Superintendent, Major W. J. Cullen, had partially civilized some of them by inducing them to part with their scalp-locks and to become self-supporting, by the erection of houses and by stocking farms with money received from the sale of their hunting-grounds. It became apparent that without Christian teachers they could not bear the persecutions by uncivilized Indians, and rise to the higher forms of civilization; therefore he besought Bishop Whipple to establish a Mission at Redwood. Young Mr. Hinman, then a deacon, was consequently sent there, accompanied by his wife and Miss West, as teachers, and their labors continued for two years, when the great body of uncivilized Indians, who had been waiting in vain for their promised Government subsidies, finding that they had been defrauded, came, after the Indian custom, to claim food from their more prosperous brethren. They had waited so long, and their craving for food was so intense, that, like hungry wolves, they devoured all the animal food, and then as an army of locusts they ate up every green thing, even sucking the juices from the corn-stalks to their very roots. Maddened by the stupendous frauds that had been perpetrated upon them, and goaded on by intense hunger, they, like fiends, perpetrated the fearful massacre which in 1862 swept hundreds of the frontier settlers to an untimely grave. This was a dark and dreary period for the Mission, many believing that the Minister and his teachers had been massacred, and many more affirming that the so-called Christian Indians had been their betrayers and murderers. It subsequently appeared, however, that the Missionaries were respected and their lives saved by the most hostile Indians, even when on the war path. The partially Christianized Indians brought high honor to their religion by being faithful allies to the whites, and saving hundreds of the captives. The names of Wabasha, Taopi and Good Thunder will long live in the country's history, giving indubitable evidence of what Christian teaching can do for savage man.

Out of the five thousand Sioux who were living quietly in Minnesota before the frauds and delays that culminated in the massacre, some

eighteen hundred, who were peacefully inclined, were, after that event, collected at Fort Snelling, and soon they sent beseeching messages to their Missionaries to come and give them religious instructions once more.

The Rev. Mr. Hinman went to them and watched over their temporal as well as their spiritual interests with ceaseless vigilance, making arrangements with the Government and with the army officers for location after location on which to establish these Indians as a permanent abiding place. At one time farms were rented for many of them, but insuperable difficulties were presented either by white settlers, speculators in land, or by too great proximity to hostile Indians, and so hope after hope dawned, but soon faded away. The faithful Missionary plead for his helpless wards at the seat of Government through influential friends, and then in person, aided by the presence of the Indian Chiefs. This little band of Christian Indians, headed by their Missionary, visited Philadelphia, and excited so deep an interest that an Association was formed for their relief, chiefly composed of members of the Society of Friends, through whose agency large contributions of money were made for the benefit of these loyal Santee Indians. The writer of this sketch was Chairman of the Committee, and in that capacity held the pleasant intercourse with Taopi that the Christian warrior remembered five years afterwards, just as his life was ebbing out. They visited the Elm on the grounds of the Pennsylvania Hospital, and under the shadow of that descendant of the William Penn Treaty Elm, Taopi learned that there were true and brave hearts that would pray and watch for the opportunity of doing justice to the American Indian.

In Bishop Whipple he ever found the living illustration of the truth of the assurance there given, buoying him up during his life, and cheering him in the hour of death, with the confident hope that his wife and children and brethren would be cared for.

These Indians were at length moved to a reservation at Crow Creek in Dakota, and there they gladly erected two large log Churches, in which their children were taught, and where they worshipped their God and Saviour. It soon became apparent that, owing to drought and the barrenness of the soil, and the scarcity of game, they would all perish unless Government supplies could be largely furnished. They had been induced to go there by the pledge of support, but as the promise was only partially fulfilled, notwithstanding the earnest entreaties of their Missionaries, their suffering became intense, over three hundred starving in a few months, including *all* their young children, so tenderly loved by the Indian.

After three years of this fearful trial and suffering they were removed to their present location in Nebraska on the Missouri River, at the mouth

of the Niobrara, where they have remained until now, deeply anxious to know their fate. Politicians and land speculators have visited them from time to time, assuring them that they would soon be moved again, but their Missionary inspired them with hope by his work of faith in erecting a beautiful and commodious Mission House, School and Chapel. This confidence, shown by a man of God in whom they trusted, and who had remained with them in all their troubles, induced some of them also to build, and to begin the work of cultivation with such rude implements as were within their reach.

In the good providence of God, the Peace Commission employed the Rev. Mr. Hinman, owing to his perfect familiarity with the language, and the confidence of all the Indians in him, to visit some of the uncivilized Tribes that were being moved into the new Territory which adjoins the present location of the Santees. Through Mr. Hinman's influence, the Peace Commission inserted in their Treaty with the Sioux, a clause that will enable the Santees to remain permanently on their present reservation, and there to acquire a title to farms immediately, and to citizenship within three years. This is briefly a history of the origin of the Church's Mission to the Santee Sioux Indians; dark and disastrous as it seems to have been, yet now all is hopeful.

Its progress in spiritual things has been steady and satisfactory beyond the highest hopes of its projectors. The most faithful preaching seemed at first to have little effect, but when the Missionary went from lodge to lodge, showing kindness to the sick and troubled ones, and especially when he taught their children a better way of life, the hearts of the mothers first, and next of the fathers and husbands, were by such means prepared of God to receive the good seed of His word. At the end of two years, eighteen adults were sitting at the feet of Jesus, clothed and in their right mind, as was evidenced during the massacre, when they were so strongly incited to forsake the Christian faith, and to revenge the fearful wrongs to their brethren. At Fort Snelling, the work of grace was still more apparent; large classes were prepared for Holy Baptism, and the conjuring Medicine men came and laid their charms and heathen weapons at the feet of the beloved Bishop. The good work went on even during the three years of fearful suffering on the upper Missouri in Dakota, and in June last, Bishop Clarkson thus testified to the Mission as it now is: "I really think there is nothing in our day on this continent more interesting to visit than this Santee Indian Mission. It is impossible for a Christian man to spend a single day among the monuments and the results of this heroic Christian effort, without the profoundest emotions of gratitude and the deepest feelings of wonder and of awe. Nearly all the oldest members of Mr. Hinman's Indian congregation have been confirmed and are Communicants—over two hundred and fifty out of a population of one thousand souls. Think

of that, and contrast it with the statistics of any Christian community anywhere. I entreat those who love Christ's word and who are interested in the melancholy condition of this Pagan race that is passing to a heathen grave within an arm's length of our boasted Christianity, not to allow this Mission to be crippled for want of means. Mr. Hinman, with one Indian Deacon and two or three candidates for the Ministry now at his side, can very readily extend his operations almost indefinitely."

This testimony is of inestimable value, because it comes from a thoroughly intelligent eye-witness, who was not the founder of the Mission, and whose surroundings, as Bishop of Dacotah and Nebraska, were more likely to prejudice him against, than to prepossess him in favor of, Missions to Indians.

(To be continued.)

EDITORIAL.

"ONCE MORE UNTO THE BREACH, DEAR FRIENDS, ONCE MORE."

THE Board of Missions holds its annual meeting in October next, at which time the Treasurer of the Domestic Committee must report a deficit of *twenty thousand dollars*, unless this amount is meanwhile made up by its friends. We hope that this latter will be the case. Nay, we dare not calculate upon any other result. We have too great trust in the earnestness of the Church at large, to believe that her children will lay upon the Treasurer of the Committee the terrible necessity of making any such report as that which we deprecate. Well would it be if the misfortune implied in such a report, touched only the members of the Board! But its effects upon them would be but very faint reflections of the multiplied sorrows it must occasion the Missionaries of the Church, and all to whom the Cause of Christ our Lord is dear. It was our hope to begin the new year afresh—clear of all incumbrances, and with increased facilities for carrying on the work of Missions. We have by no means deprived ourselves of the comforting assurance of this hope even yet. But whether we shall enjoy its full fruition, depends upon the love and devotion of our brethren. *You*, good Christian reader, *you* are in a measure responsible for the result at which we shall arrive. It is possible indeed, that you may have already acquitted yourself of your full duty with respect to the cause of domestic Missions. But when we

consider what such a supposition implies, especially when a new and urgent appeal now comes to you for help, you may well pardon us, if we suppose that there still remains some little to be done, before you can justly wash your hands of the responsibilities which rest upon those who have *not* done for the salvation of souls all that our Lord expects from us. And besides, it is to be hoped, that you are not satisfied with reaching the *minimum* standard of Christian excellence—that you will not refuse, especially in a case like this, to do over and above what your conscience tells you *must* be done.

One dollar from each reader of THE SPIRIT OF MISSIONS, would relieve the Board of all anxiety, carry joy to the hearts of many a poor hard working evangelist, and place the Domestic Committee in a position where they might feel assured of something of that great result which they have so much at heart.

Oh! that we might all rise to that height of Christian thought on which holy men of every age must have stood ere they could have been so filled, as we know them to have been, with the love of souls! *Think what a soul is.* The price of our dear Lord's Blood! Surely it must be very precious for God to have been willing to pay so great a ransom for it as He did! We can, perhaps, understand from this how it has been imagined that could we but *see* a soul, the ineffable bliss consequent upon so marvellous a revelation would find our mortal nature much too weak to endure its overwhelming greatness.

And must souls—not one, but many—*perish eternally* through lack of help on our parts? Must Satan pluck these precious jewels, one by one, from Jesus' Crown, because we will not dispute them with him? Or, how can it be otherwise, unless we, each and all, sustain the Church of Christ in her dire struggle with the evil one? Perhaps if we thought more upon the joys of Heaven, and the pains of Hell, we should do more, that souls might enjoy the one and escape the other. And not until all secrets shall be disclosed, shall we know how powerful an instrumentality a single dollar may sometimes prove in the hands of Him who blessed the loaves and fishes, in saving a soul, and in adding to the joy of the angels, while we, perchance, save our own soul by the giving. For if we care for our brother, God will take the more compassion on ourselves. Nay, Himself hath told us, that we cannot love Him, and not love our brother also.

In battles of this world there is usually some reserve force on which to rely in moments of extremity. It is so with the Church of God. When the emergency arises and presses hard, and she sees her line of battle wavering, and calls upon the soldiers of the Cross, the reserve moves quickly forward to the front, and turns back the tide of battle. On that reserve she calls now. It has never yet failed her. Will it fail to-day?

Dear reader, have you been so long, or so severely engaged, that you cannot make one of this reserve? Now, when a debt of twenty thousand dollars threatens to rest upon the Domestic Committee, cannot you do the twenty-thousandth part towards preventing such a result? A dollar cannot be very much to you. You must have that much still left for our Missionary work. And here let us whisper a word of advice in your ear. What you intend to do, DO AT ONCE. Every moment of delay in putting your good intentions into execution, subtracts from the probability of your carrying them into effect at all. Every hour has its own peculiar cares and duty. Give a few minutes of *this* to the cause of Domestic Missions!

BISHOP LAY'S SERMON.

ONE very reliable indication of that increased earnestness which is claimed to characterize the Church in our generation, is to be found in the comparison of the sermons of only a few years back with those of to-day. Abstruse, oftentimes, abstract theological disquisitions and glittering generalities have given way to the simplest presentations of the faith, and to direct, pointed instruction as to the several details of Christian living. We welcome Bishop Lay's sermon, reprinted in our present number, as a most valuable contribution to this latter class, and take pleasure in calling to it the careful attention of our readers. We have long felt that such a sermon, from such a source, was needed by the Church, nor do we see how it can fail to prove productive of much good. There certainly is room for the suspicions entertained by Bishop Lay, that "in the reaction from ecclesiastical absolutism, the sense of accountability to our religious superiors is in danger of being lost," and that there is a deplorable amount of "unreality and one-sidedness" in the execution of the Priest's office among us. Were but this sermon of his

duly appreciated by all whom it concerns (and whom does it *not* concern?), there would not long remain any ground for such complaints as the above. Let us hope, then, that these words of the Bishop may meet with that respectful consideration which they deserve, and that, under the influence of their kindly warmth, we may see that wall of ice, which so often rises between Priest and people, melt away and disappear forever. It will be a happy day indeed for the Church, when we learn to go to our Pastors for assistance in the determination of all questions affecting "morals and religion." For, as the preacher well observes, the Priest is authority in matters of religion, as the attorney is authority in matters of civil law; and though both are liable to err, yet the former "is very high authority," when "he exhibits the statute, and cites the deliberate judgment of grave Doctors and Fathers." And without this confidence between a Pastor and his flock, it cannot be but that he must do precisely what the good Bishop deprecates—"barely conduct an orthodox and correct congregation." The picture of that Right Reverend Father preaching, "in the isolation of blindness," to men whose faces he cannot discern, is a very happy illustration of "the Pastor all in the dark, groping in the way of duty, where there is not that confidence which should give him insight into the inner life of the souls he guides."

It is with the laity, of course, that the practical determination of this whole question, touching "the consideration due to the man of God," ultimately rests. But it is for the Clergy themselves to take the initiative in procuring the desired result. Unless they court the confidence of their people, and, over and beyond this, show themselves worthy of such confidence, it never will be given them. Yet must the laity beware, lest they ask too much of their Pastor. The Ministry—whatever crude ideas some entertain respecting it—is a sphere of life no more beyond the reach of that great moral blight with which grace has to contend, than other walks of duty. It is relieved from some temptations, but it is exposed to others from which, lay-life, in its turn, enjoys complete immunity. The law of compensation holds good in this case, not less than in others.

We beg also to remind the laity that, in view of the above fact, the character of the public instruction, which they shall receive from the pulpit, largely depends upon the sort of "consideration" which they evince for the man of God." If they regard him only as a preacher, they

have no right to expect from him sermons of the character of the one we are now considering. Unless he be an Ambassador of Christ, he is nothing. Unless he be sent to teach, why should he not seek merely to gratify intellectual tastes? It is no slight temptation, which is oftentimes held out to gifted preachers, to "darken counsel by words without knowledge." But we must leave Bishop Lay's sermon to speak for itself. This, we doubt not, it will do effectively. Shall he but succeed in instilling its principles into the Clergy and Laity of his Diocese, it will not be long before he will see the fulfilment of his wish that "the Diocese of Easton may be a type and model of all that is noble and lovely and generous and enterprising in Christian life and in parochial development."

We are not much in the habit of printing, in *THE SPIRIT OF MISSIONS*, sermons not specially intended for its pages; but knowing how eager our readers are for anything from Bishop Lay's pen, and feeling that, in this case, he has uttered words of peculiar excellence and force, touching a matter of the gravest importance, we have taken the liberty, without consulting him, of giving them a wider circulation than they might otherwise have. For this our readers will thank us, and he, we trust, if we have done wrong, will forgive us. If Bishop Lay will send us a sermon every month, we will print it, and thus enable him to preach to many thousands of our people, whom it will be very difficult, if not impossible, for him to reach in any other way. The promise of a monthly sermon or other contribution from him would, we believe, add hundreds and perhaps thousands to our list of subscribers; but the difficulty, as past experience has taught us, is to get the promise. Failing in this, we may also (in the future as in the present instance) fail "to keep our hands from picking and stealing," whenever we can lay them upon anything from his pen.

ST. JOHN'S SCHOOL, SING-SING, N. Y.

REV. J. BRECKENRIDGE GIBSON, A.M., RECTOR.

THIS School, for Boys, formerly so well known as Mr. CHURCHILL'S SCHOOL, will enter on its twenty-sixth year, on the 21st day of September next. Applications for admission, circulars, etc., etc., should be sent to the Rector, at Sing-Sing, N. Y.

It give us great pleasure to commend this School to the confidence and patronage of those who wish to secure for their sons the advantages

of thorough Christian and intellectual training. The Rev. J. B. Gibson knows better than almost any other man with whom we are acquainted how to do well this high and difficult kind of work. He was, for nearly six years, the Rector of Burlington College, N. J., and that institution was never more prosperous or useful than during the period of his connection with it. Necessary school laws cannot long be trifled with where he has authority to demand and enforce obedience, but the law of love holds the first place in his code, and is the interpreter of all the rest, and the ruling power in their enforcement. Good boys are always happy under his care, and bad ones are almost certain, after a little, to feel both afraid and ashamed to offend. He is master of the art of discipline. Parents who commit their sons to the care of Mr. Gibson may rest assured that the educational appliances of his School are not inferior to those of any similar institution in the land; and also that, while with him, they will be the recipients of most earnest and conscientious solicitude in all things appertaining to their comfort and well-being. We believe that the number of pupils is limited to sixty, and we predict that there will not long be any vacancies.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1st to August 1st, 1869, inclusive.

NEW HAMPSHIRE.							
<i>Exeter</i> —Christ.....	\$17	40		<i>Middletown</i> —Holy Trinity.....	\$83	10	
<i>Keene</i> —Mrs. Renouf (of which for P. C. M. for Faribault, \$10; for Church at Brandon, Miss., \$5.).....	25	00	42 40	<i>Milford</i> —St. Peter's (of which from two S. S. classes, \$2.22) ...	18	15	
				<i>Portland</i> —Trinity (of which from two little girls' Miss'y Box, \$3).....	103	00	
MASSACHUSETTS.				<i>Stratford</i> —Christ.....	153	00	
<i>Boston Highlands</i> —St. James', a member, (of which for Bp. Randall, \$50; for Bishop Morris, \$50).....	100	00		<i>Southport</i> —Trinity.....	16	50	
<i>Newburyport</i> —St. Paul's, a few ladies.....	5	00		<i>Trumbull</i> —Christ.....	5	00	
<i>Pittsfield</i> —Mrs. and Miss Newton.	50	00	155 00	<i>Watertown</i> —Christ, for Bishop Whipple.....	25	00	411 00
				NEW YORK.			
RHODE ISLAND.				<i>Clifton</i> —St. John's, D. Appleton..	100	00	
<i>Newport</i> —Trinity.....	139	00		<i>New York</i> —St. Ambrose (of which for Dry Grove, \$5).....	17	51	
<i>Warren</i> —St. Mark's, for Bp. Tuttle.	30	00	169 00	“ St. Bartholomew's S. S. ...	92	33	
				“ St. Thomas' S. S., for Faribault.....	5	50	
CONNECTICUT.				“ Nativity Schools (of which for Chapel in Dallas Co., Ala., \$10; for P. C. M., \$10).....	20	00	
<i>Brooklyn</i> —Josie Kingsbury, Missionary Box.....	1	25		“ Transfiguration, add'l.....	10	00	
“ Mabel Dyer, for St. John in Wilderness.....	1	00		“ A friend, for St. John's Grove, Va.....	1	00	
<i>Hartford</i> —Chas. Green.....	5	00					

<i>New York</i> —Mrs. E. G. Bostwick, half-dime box, for Bp. Clarkson.....	\$ 7 00	
“ A friend.....	1 50	
“ A friend, for Rev. S. D. Hinman.....	2 00	
<i>Pleasant Valley</i> —St. Paul's.....	4 67	
<i>Pelham</i> —C. D. Burrill.....	25 00	
<i>Poughkeepsie</i> —A Young Soldier.....	5 00	291 51
LONG ISLAND.		
<i>Brooklyn</i> —Gracie's Miss'y Box, for P. C. M.....	7 70	
“ Lillie Faulkner.....	2 00	
<i>Cold Spring Harbor</i> —St. John's.....	13 61	
<i>Flushing</i> —St. George's, Judge Hoffman, for Bp. Morris.....	10 00	
<i>Huntington</i> —St. John's.....	30 00	
<i>Manhasset</i> —Mrs. Hewlett.....	8 00	71 31
ALBANY.		
<i>Cooperstown</i> —Christ (of which to make Supt. S. S. Colonel in Army, \$50).....	70 00	
<i>Saratoga</i> —Bethesda.....	39 00	
<i>Schenectady</i> —A churchman, for St. John's Grove, Va., \$1; for Miss Eggleston, \$1.....	2 00	111 00
CENTRAL NEW YORK.		
<i>Auburn</i> —St. Paul's S. S., for the Army, \$25.....	75 00	
<i>Clinton</i> —St. James'.....	2 00	
<i>Hamden</i> —Trinity.....	9 84	
<i>Norwich</i> —Emmanuel (of which from S. S., \$5 for Bishop Tuttle).....	20 00	
<i>Oswego</i> —Christ S. S., for Bp. Tuttle.....	17 74	
<i>Oswego</i> —St. Paul's Army Missionary Society.....	10 00	
<i>Skaneateles</i> —St. James'.....	16 54	
“ Little Miller's Bank, for Bishop Tuttle.....	2 35	
<i>Ulica</i> —Grace.....	5 00	
<i>Watertown</i> —Grace, for Bp. Tuttle.....	41 58	
“ Lenten savings of children, for Bishop Tuttle.....	9 92	
<i>Waterloo</i> —St. Paul's.....	12 00	221 97
WESTERN NEW YORK.		
<i>Batavia</i> —“A. H.” for Southern Churches.....	15 00	
<i>Geneva</i> —Trinity S. S., Boys' Bible Class.....	9 25	24 25
NEW JERSEY.		
<i>South Orange</i> —Holy Communion, for Bishop Whipple Indians, \$11.30; for Mission to Jews, \$1.30.....	12 60	12 60
PENNSYLVANIA.		
<i>Birdsboro</i> —St. Michael's.....	18 50	
<i>Bloomstburgh</i> —St. Paul's.....	13 42	
<i>Carlisle</i> —St. John's (of which for Bp. Whipple, \$9.25; for Bp. Morris, \$3).....	33 12	
<i>Manheim</i> —St. Paul's.....	7 42	
<i>Mount Hope</i> —Hope Church.....	1 10	
<i>Pottstown</i> —Christ, for Bp. Morris.....	20 00	
<i>Philadelphia</i> —Advent.....	50 00	
“ Holy Trinity, a Member, for Bp. Morris.....	5 00	
“ A. L. L., for Bp. Clarkson.....	5 00	
<i>Radnor</i> —St. David's (of which for Oregon, \$25.....	30 50	
<i>Tioga</i> —St. Andrew's, for Santie.....	\$ 6 00	190 60
PITTSBURGH.		
<i>East Liberty</i> —Calvary, Easter offering of O. Metcalf, \$12.50; Mrs. O. Metcalf, \$5.....	17 50	
<i>Washington</i> —Trinity.....	36 24	53 74
MARYLAND.		
<i>Laurel</i> —St. Philip's, Mrs. Smallwood's Class, for Bishop Tuttle.....	4 50	
<i>Washington</i> —A quarterly subscription.....	13 00	17 50
FLORIDA.		
“ <i>Florida</i> ”—For Orange Co. Miss., Va.....	15 50	15 50
KENTUCKY.		
<i>Henderson</i> —.....	1 00	
<i>Lexington</i> —Christ.....	241 90	
<i>Milton</i> —A friend, his wife, and two little boys, for Rev. A. F. Samuel's horse.....	3 00	245 90
OHIO.		
<i>Cleveland</i> —Grace.....	28 83	
<i>Gallipolis</i> —A friend.....	3 00	31 83
INDIANA.		
<i>Indianapolis</i> —C. B. J., for Rev. A. F. Samuel's horse.....	3 00	3 00
ILLINOIS.		
<i>Alton</i> —A friend, to help Rev. A. F. Samuels out of the mud.....	2 00	2 00
MICHIGAN.		
<i>Holland</i> —Grace S. S.....	5 00	5 00
IOWA.		
<i>Clinton</i> —St. John's.....	6 50	
<i>Keokuk</i> —St. John, Bp. Kempe's Miss. Soc.....	8 50	15 00
MISSOURI.		
<i>St. Louis</i> —“K,”.....	10 00	10 00
CALIFORNIA.		
<i>Santa Clara</i> —J. B.....	10 00	10 00
LEGACIES.		
Estate of Alice A. Knill, per John Thompson, Esq.....	4700 00	4700 00
MISCELLANEOUS.		
Anonymous.....	3 25	
For a safe return from sea.....	5 00	
Proceeds sale of Pioneer Church.....	44 75	
From an old Churchman, for Rev. A. F. Samuels.....	10 00	
Wm. Welsh, Esq., Treas. Indian Hope for Santee.....	732 82	
For distribution of “Young Christian Soldier” on California steamers.....	2 00	
M. M.....	10 00	
Received for “Young Christian Soldier”.....	159 18	
Received for Dom. Missionary.....	55 60	
“ Army enlistments.....	137 10	
Total.....	\$7,970 27	
Amount previously acknowledged.....	109,436 90—\$117,407 17	

NOTICE.—Close of the Financial Year, 1869.—The financial year closes September 30, 1869. Contributions from parishes must be handed in previous to that date, or they will not receive credit in the annual tables published in the Proceedings of the Board.

ERRATUM.—In the August number of “Spirit of Missions,” under New Jersey, for *Bergen Point*, read *Bergen*, Zion Free Church.

The next ANNUAL MEETING of the BOARD OF MISSIONS will be held in NEW YORK on the 10th of OCTOBER. The exercises will be opened, in the Evening, with a Sermon.

Foreign Missions

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1869.

UNIFORM EFFECTS OF CHRISTIANITY.

EVERY candid reader of the records of Missions at large must have perceived the striking confirmation they afford of this important truth:—*The language of the heart under grace is the same in all ages and among all nations ; the same in every clime, and in every condition, whether of prosperity or adversity.* The chain of evidence comes down from the earliest times to the present, the points of light increasing as the Dispensations are developed. And has this truth no bearing on the mooted question, "*The Unity of the Human Race,*" or its modern phase, "*Diversity of Origin*"?

When men feel their moral need and confess it, they freely admit that they are fallen or sinful. In whom did they fall?

Feeling that the Plan of Salvation by Christ is precisely adapted to their case, they, as one, accept it. Does this not show like moral sensibility or susceptibility to the influence of grace in all?—and is there no affinity in nature here involved? Is not the presumption strong on this ground, that all proceed in the same line of humanity—stand on the same platform of brotherhood—have the same destiny? If a unit in a moral or spiritual sense, does it not follow logically that they are also in a physical sense—have one origin?

We quote the following case among many others from the journal of a Missionary of the Church of England at Sierra Leone, in which he records the conversion of a heathen negro women to Christianity:

"I visited a sick communicant. She was still very ill, but happy in

her Saviour. On speaking to her on the rest that remaineth for the people of God, she replied: 'I very often have my heart there, and I long to be there; for then I shall see Him whom I love best. I love my husband and my son—but I love Jesus better than all. I am sorry that I cannot attend on the means of grace; but I must not mind that, for God has been very kind to me in times past. I am now enabled to think on what I have heard, and am happy—oh, very happy to know that Jesus is my friend!'

"I asked her what I should read to her. She replied, 'Oh, read to me those sweet words, "*Let not your heart be troubled*;" 'the Holy Spirit has made them good to me.' I did so; before I left she said, 'I thank you very much for all your kindness in visiting me, and for the many good things you have told me.' And thus she died."

These are not the views, feelings and language of the human heart in its natural state. The two conditions are as opposite as light and darkness, as life and death, to which they are compared in Scripture. We now take the case of a New Zealander, a young chief, from a people who delighted in eating human flesh. His peaceful death was a fact of great encouragement to the Missionaries who had labored so earnestly for his conversion:

"Since I last wrote you," says a faithful Missionary of the Church of England, "we have lost by death one of our most promising natives. He was a young chief, the only son of his father, of most gentlemanly bearing. Every one might see from his appearance that he was not a menial; authority was in his voice and manner; but a slow consumption wasted him away. It was when disease pressed heavily upon him that his timidity was taken away, and he expressed himself as ardently desirous to die and be with Christ. Christianity alone can enable a man to meet death with joy, and this was its effect on poor Laban—his chosen name in baptism.

"Mrs. P. went to see him one day, and perceiving how ill he was, said, 'Oh, Laban, I fear you will soon die; and the thought of it grieves me.' He replied, 'You, my friends, must not grieve; I long to die; I do not wish to live.' 'Why,' she said, 'do you not wish to live?' 'In order that I may be with Christ.'

"He was very fond of II Corinthians v., and Psalm xxiii. The Visitation of the Sick, in the Prayer-Book, he thought very beautiful and derived much comfort from it.

"Between two and three in the morning he awoke his friends with his usual cheerful voice, and said, 'I am dying.' His end was peace. He changed earth for heaven. Not all the boastings of

philosophers could have enabled a man to meet death as simple, pure Christianity enabled poor Laban."

We can cite other cases of like character in different ages, and in every country; and some, perhaps, more striking, including persons from every condition in society—the poor, the bond, the free, the rich, the literate and illiterate, the king and the peasant. In every Mission in Christendom in which "the truth as it is in Jesus" is fully taught and preached, do such cases abound, all speaking from the heart one language—distrusting self, trusting only in Christ, exalting *His* merits, acknowledging "one Lord, one Faith, one Baptism"; illustrating their faith in their lives, and glorifying God in their death.

Now, we ask the man who denies the "Unity of the Human Race," or who advocates "Diversity of Origin," to explain these facts on his own theory, or the platform on which he stands.

A RENEWED CALL FOR A MEDICAL MISSIONARY TO JAPAN.

A RECENT letter from Bishop Williams, informs us that he had arrived at Japan, and, having rented a house, was preparing to renew his work in that country. The letter left him alone in "his own hired house," planning for the future, and earnestly praying for the help which he so much needs. An appeal has been for months before the Church, for at least one minister and a pious physician qualified for that important field.

A second call and a special one, is before us. The Bishop deems it essential to the success of the Mission that a medical man be sent forth at once. He concludes his interesting letter with the touching remark: "*It is hard to understand why no one has yet offered himself for this interesting field.*"

We make no attempt at enlightening the good Bishop's darkness on this point; nor shall we say what we think is the cause of this indifference, but will endeavor to enforce his appeal by a few remarks expressing our conviction that he *should be heard*.

The relation to the work of missions sustained by the medical man, is not, of one who goes forth to minister merely to the wants of the

body whether of the missionary band, or of the heathen. It is of a higher and holier character; that of a servant of the Lord. He goes in obedience to the last command of Christ, and in imitation of Him in the execution of His mission—"going about doing good." His labors are equally important—if not more so—with those of the missionary.

He is like John the Baptist, the forerunner of Christ—going before and preparing the way for an easier and more effective reception of the truth. He has access to places and persons denied to his clerical brethren, standing, as it were, with his hand on the door and beckoning to them to follow him.

He finds the heathen "wounded and half dead" beneath the stroke of disease—helpless and languishing on the borders of the grave. Like the good Samaritan, he draws near, and "pouring in oil and wine," carries them to the "inn" of Christian sympathy, and there takes care of them till they are restored to health. And what is the effect—what does he gain by such offices of love? The confidence and heartfelt gratitude of the recipient. Nor is this the end of his labors. He improves the opportunity and points them to the great Physician of souls; and in so doing he finds a hearing ear and a willing heart. The door is now open, and the "man of God" enters, and leads these moral sufferers to the foot of the cross where he bids them repent, believe and live. "Him that cometh unto me I will in no wise cast out."

Now, without this precession of medical work, the missionary would not find his success so easy. He might labor a decade of years, and no visible effect arise. Knowing not the power of Christian sympathy, nor its means of relief, the heathen man has not this palpable evidence of the nature and practical operation of the new religion; but when, by the instrumentality of the pious physician, he feels the stream of life coursing anew through his veins, he is prepared in heart, like the softened, moistened earth, to receive the seed as it is sown for the harvest.

This is the office—the high and glorious work of the missionary physician—a work which tells not only for time but for eternity!—and, cannot a man be found—one in all the Church, to respond, from love of Christ in his heart—love of perishing souls—to the earnest entreaties of the Bishop in Japan?

*SELF-DENIAL AND PERSONAL EFFORT ESSENTIAL
MARKS OF CHRISTIAN CHARACTER.*

THE underlying principle of Christian benevolence, is, love to Christ not only as our Saviour, but as our *Exemplar*. This principle falls short of its distinctive character, when the exercise of self-denial, and due personal effort, are lacking in His disciples, for they are essential points in the character of the Christian as delineated in Scripture; and are equally important with other points evidential to himself and others, of his faith in the one Redeemer. Beautifully displayed in our Lord's life, He enforces their continuous imitation on His followers. Knowing fully the condition and circumstances of mankind, and foreseeing the consequent necessities of His Church, He made them essential in our obedience to His last command—"Go ye and teach all nations."

This command being necessarily couched in general terms, many fail to make the application to themselves; but that it speaks to every member of the Church, the candid inquirer for the claims of duty must admit. The only ground of difference lies in the manner of obedience. Obligations equally weighty rest on *those who stay at home*, and on those who go with their lives in their hands to the heathen. The command comes with equal force to all. It is gratifying when cases occur showing this view of personal duty; so rare are they (and, why rare?) that there seems to be an urgent necessity for holding them up for imitation. Thus impressed, we ask especial attention to the anniversary address following, showing the efficient working of the plan of "Five Cent Subscription in aid of Foreign Missions." We have a display, in their true colors, of *self-denial* and earnest *personal effort*, with their legitimate results. Working together in the spirit of Christ—a spirit of love to the souls of men, of dependence on His grace, of perseverance in the face of recurring difficulties—commands not only His approval, but the free bestowal of His blessing on the cause in which we are engaged, and also on ourselves.

Why should not the system of "Five Cent Subscription in aid of Foreign Missions" be universally adopted in the Church? Is not a manifest blessing in one case a pledge of like blessing in all cases? Can we not here quote the precept of the Saviour, based on the conduct

of the Samaritan in the case of the wounded and suffering man, as bearing on every member of His Church, "Go thou and do likewise"?

The Missionary gatherers on the plan of "Five Cent Subscription," in a small country parish, ask that this simple report be printed, that the subscribers may see what their united efforts have produced in five years, and that others, also, may be encouraged to do likewise.

"DEAR FRIENDS AND GATHERERS:—We celebrate to-day, July 12th, the 5th Anniversary of our Missionary Society. It began, as you probably remember, at the suggestion of the Rev. Mr. Auer—that devoted missionary who, five years ago, preached to us for the first time and is now toiling on alone, in feeble health, to supply the need of the great field thrown open to us in Africa.

"'He is sowing the seed.' He is preaching the word. He is gone in the stead of each one of us, to fulfil *our* share in the command of Christ, 'Go ye into all the world and preach the Gospel to every creature.'"

"We began and have continued this Society to help him and all our missionaries, by each one collecting what we could, from every one who was able and willing to give a little, say from one to five cents a week. Let us see what has been done in five years as to collecting money. In those five years there have been twenty-six terms of ten weeks. In twenty-five terms we have gathered \$959.46. To-day we finish the twenty-sixth term, and we hope to have gathered over \$40. If we have \$40.54, we shall then have gathered \$1,000 in five years.*

"'One thousand dollars!' That is a very large sum, and may do a great deal; and yet it has all been given in small sums, which many of the givers might have spent for some useless things which many of them could well spare; which some of them could ill spare, and made a sacrifice in sparing, yet were glad to spare and make the sacrifice for Christ's sake. The dear Lord looked into the heart of every one that gave, and those that gave for the love of Him, and the love of saving souls, He blessed.

"We see, dear friends and gatherers, what has been done by our Society in five years as to collecting money. But the greatest part of the work it has done, we cannot count up. Only the Lord can. Only the Lord knows what prayers have been offered up for the souls of the heathen; for the help of the missionaries; for the people at home that are trying to do good. Who but God can count up these prayers, more precious than gold? Who but God can know the self-denial of the gatherers, taking trouble for His sake?—the self-denial of the subscribers that have given up something else for the sake of giving

* The gatherings of the twenty-sixth term amounted to \$44.55.

some cents every week to the missionary cause? Who but God can see how much more knowledge about the heathen, how much more interest about them and their salvation, how much more care about our own souls and the souls of our neighbours, have grown out of this missionary work in five years? Who but God can tell how useful the money we gathered has been, with His blessing, in helping to send preachers and Bibles to those that had not any, nor any other means to get them, but were 'sitting in darkness and the shadow of death.'

"Let us praise His Holy name and give thanks and glory to Him, that He has helped us and enabled us to persevere.

"From Him alone has come the will to labour in His cause—the patience to persevere, the strength to meet difficulties, the grace to bear discouragements. Let us ask Him to continue these blessings, and to make us humble and thankful that He has called us to this work."

A COMPARISON.

SOME time since, one in high position in England, in addressing a public meeting, said: "It would have been a blessed thing for thousands of people in England to have been born in Calcutta, for then they would have had some chance of being brought within the means of grace, whereas, in England they are entirely neglected."

This statement has led the Rev. Dr. Joseph Mullens, formerly a Missionary in India, and at present the able Foreign Secretary of the London Missionary Society, to publish a very instructive and suggestive volume, entitled "*London and Calcutta, compared in their Heathenism, their Privileges and their Prospects.*" The book is written for thoughtful and intelligent Christians; and, with a masterly hand, each aspect of the subject is grappled with. The following is a portion of the author's comparison of the heathenism of London and Calcutta:

"To say the least, the entire range of moral opinion in these native populations lies far below the general range of such opinion in any Christian country. Some native races are distinguished for their truthfulness, others for their freedom from drink. The Hindus may claim the latter position. But little else can be said in their favour. All their public institutions, their social life, their family ties, their private and individual thought and practice, are influenced by their religion—are saturated with it, and manifest it in a thousand ways. It never taught them truthfulness; it exhibits the gods as models of impurity; it knows

nothing of public spirit. The story has been often told, how Mr. Ward's pundit, reading with him the first chapter of Romans, declared that the Apostle Paul had here exactly described the Hindus. Certain publications, which were laid before the Supreme Council at Calcutta, with a view to legislation, were ten times worse, in the intensity of their wickedness, than the worst publications of Holywell-street. No buildings in Europe were ever ornamented with the figures which covered the temples in Orissa. No songs were ever sung in a London casino to be compared with the outrageous verses recited by the orator to the pilgrims drawing the car of Juggernaut.

"But these facts do not exhaust the subject. There are slums in London, known only to City Missionaries, and the men who work with them, in which violence and vice abound to a degree which cannot be told. But the slums of heathenism go a long way lower. They reach the very horrors of immorality. Rome knew them well. Delhi, Lucknow and Constantinople know them yet."

Dr. Mullens then demonstrates, by facts and figures, "*that there is now exerted, upon the unconverted population of London alone, as large an amount of Christian influence as is expended by Foreign Missions upon all parts of the heathen world put together.*" He also proves, in a very elaborate and interesting argument, that for every hundred pounds contributed to Missions by the Christian people of England, eighty-five pounds are expended for Great Britain, and only fifteen pounds for the heathen abroad.

Statements, somewhat similar to that quoted at the head of this article, are sometimes made in this country; but recent investigations show that, of every one hundred dollars given by the Christian people of the United States, for various Christian objects, ninety-five dollars are expended on ourselves, and only five dollars go to Foreign Missions.

It may well be asked, if five per cent. of our gifts is such a support of the Foreign Missionary work as is pleasing to the Saviour? Is this such a stewardship as He requires, who said *The field is the world*, and who commanded his disciples to *Go into all the world*? Of course, we do not mean that too much is given for home objects, but that too little—*much too little*—is given towards the evangelizing of the heathen world.

The mind of the Master, and the mind of the Primitive Church, is not possessed by the Church in our own day as it should be. We look too much upon our own things, and too little upon the things of others.

We walk too much by sight, and too little by faith. Human foresight is followed rather than the commands of Him in whom are hid all the treasures of wisdom and knowledge. And yet, while this is the case, the cause is being still further injured, by the uninformed being misled by such statements as we have alluded to—statements which lead many to believe that a large proportion of the Church's gifts go to the Foreign field, when, in fact, the proportion is very, very small.

AN APOSTOLIC MISSIONARY MEETING.

THE Rev. F. Boudillon, of Sussex, England, is writing a series of articles for the purpose of cultivating a Missionary spirit at large. The first is based on the 14th chapter of Acts, and 27th verse, and bears the caption, "An Apostolic Missionary Meeting." He draws a contrast between the manner in which this Apostolic meeting was conducted, and the conduct of modern meetings of the same kind in England at the present day. He remarks that "A Missionary meeting should have as much of primitive simplicity as possible. The subject is simple, real and holy, and all things connected with it should be so too. Even in outward arrangements the same tone and character should, as far as may be, be preserved, so that there may be no glaring and painful contrast between the cause and the manner in which it is set forth and pleaded.

With this object in view, some useful lessons may be drawn from this short account of the holding of Missionary meetings now, different as our times and circumstances are. In several respects we may find a pattern here for our own following:

1. Let us notice the *speakers* at this meeting. They were Paul and Barnabas—the very men who had been preaching the Gospel in the countries of Asia Minor, and confirming the Churches there in the faith. They had something to say, therefore; they could speak to the point; they could describe what they themselves had seen and done. We cannot expect to have the presence of a Missionary at every meeting. If now and then we can enjoy the opportunity of hearing of the progress of the work of God in heathen lands from one who has himself been engaged in it, it is as much as we can reasonably look

for. Yet the speakers at this meeting may show us of what kind speakers ought to be. None should be asked to speak out of compliment; none who do not care for the work, and who have not some knowledge on the subject, and something, therefore, to say. It may be that the speaker has no means of gaining information but such as are open to others also; yet if he has given his mind to the subject, and is truly zealous in it, and has some capacity for conveying information in a clear and interesting way, he may do good service as a speaker, even though he can describe only what he has read and heard.

2. Next observe who were the *hearers*. "When they were come, they gathered *the Church* together." The whole Church in that place came together, as a body, to hear what Paul and Barnabas had to say. Probably there were none absent who *could* be present. Here is a vast difference between our Missionary meetings and this one; and a difference not to be accounted for by change of customs and circumstances. With us it often happens that in a large town, with thousands of inhabitants, all Christians in name, only a few score can be got together at a Missionary meeting; and that, though it may be known that some faithful Missionary will be there to tell of that work of God in which He Himself has sacrificed the best years of His life. How is this? Does "the Church" at large no longer feel an interest in its own extension? Have those who bear the Saviour's name ceased to care for His cause? Or, among those who outwardly form "the Church," are there but few who really love the Lord, and desire His glory and the salvation of souls?

3. What did the speakers say? "They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." They attempted no flights of oratory, and made no exaggerated statements; but told a true and simple tale of what had really taken place. It may be needful and right at times to set forth again the great principles of Missionary work, and now and then even to speak on subjects only indirectly connected with it; but a clear and simple statement of *facts*, without coloring or exaggeration, should form the main feature in every Missionary meeting. Some people say that "nothing is doing"; the best answer is simply and truthfully to tell what is doing. Never should a Missionary meeting be made a mere occasion for a speech on some favorite subject. Let a Missionary meeting be a Missionary meeting.

4. Paul and Barnabas related, not what *they* had done, but what "God had done with them," and described the opening of the door of faith unto the Gentiles as His doing. Thus they ascribed the whole work to His power and grace, and gave Him the glory. It is not always so at Missionary meetings. Compliments and praise are far too freely

exchanged between man and man; and, even in describing the work of some zealous and devoted Missionary, the honor is not always given where alone it is due. A vote of thanks may be a right and becoming custom; but let it be humbly, soberly and truthfully expressed. The faithful Missionary should be esteemed very highly in love for his work's sake; yet let God be praised above all. When even Paul was the planter and Apollos watered, it was God who gave the increase.

5. We cannot doubt that when Paul and Barnabas, and their companions, thus met the Christians of Antioch, a serious and solemn feeling pervaded the assembly, and that the presence and blessing of the Holy Spirit were sought. We also live under the dispensation of the Spirit; and in Missionary work, as in all other work of God, we are dependent on His promised grace. And that, not only in the work abroad, but also in the work at home; not only in the preaching to the heathen, but also in the gatherings of Christians to promote the cause. Let speakers and hearers never forget this. Let all come to a Missionary meeting seriously and prayerfully. Let a light and trifling vein be guarded against, and especially a vein of joke and humour. Let the special help of the Spirit be sought. Who has not felt the difference of *tone*, apart from the things actually said, between one meeting and another? Let all desire that the tone and feeling of the meeting may be serious, earnest and spiritual, so that it may be felt that God's presence has been sought, and is vouchsafed. Small will be the difference caused by changed habits, and a more artificial state of society, if only the same Holy Spirit be sought as was present with them of old, and Christians now be of one heart with those who loved the Lord then.

GREECE.

HEARTY RECEPTION OF DR. HILL AND MRS. HILL, AT ATHENS.

THE Rev. Mr. Binet, an American clergyman temporarily residing in Athens, has written a letter, from which the following is an extract, describing the reception of Dr. Hill and Mrs. Hill, by their pupils:

"Dr. and Mrs. Hill came home last Thursday morning, about 10 o'clock. Of course, we were all glad to welcome them back. About 9 o'clock the same morning, some 350 children from the school gathered around the door, and the teachers, with tears in their eyes, embraced Mrs. Hill, whose own heart was too full for utterance. It was evident that the old fire of love, which long years ago brought Mrs. Hill to the ruined hearths of Greece, had not lost its glow. The children sung Greek and English hymns of welcome. It was altogether a touching scene.

CHINA.

FROM BISHOP WILLIAMS.

ON BOARD STEAMER "NEW YORK,"

May 17th, 1869.

My visit to Shanghai has been a very pleasant one, made especially interesting by the evidences that our Missionaries have been standing faithfully at their several posts, and that God has graciously blessed their labours. Four Confirmations for Chinese, and one for Foreigners were held, when thirty-two Chinese and four Foreigners ratified and confirmed their baptismal vows.

Several circumstances connected with these Confirmations are worthy of notice.

WHAT PERSONS WERE CONFIRMED.

Of the ten confirmed on the 5th Sunday after Easter, two were the daughter and niece of our good and faithful Presbyter, Mr. Wong Kong Chai. This is the first instance in which native children who have been baptized in infancy, on arriving at years of discretion have come forward to Confirmation, and taken upon themselves the vows made for them in Baptism. It shows us that we may expect fruit in China as elsewhere when the parents train up their little ones for Christ. Six of the candidates were boys of our boarding-school, under Miss Fay's charge, and two were literati. Four of the boys had been wretched little orphan beggars, whom Dr. Henderson, a very pious Missionary Physician, picked up in Shanghai when the rebels were in the neighborhood. During his life he supported them, and since his death his good widow has continued to provide for their support, having placed them under Miss Fay's charge, previous to her departure for England. He has gone to his rest—having "died in the Lord," and literally "his works do follow him." This is a way of "laying up treasures in heaven," which it is surprising that those to whom God has given wealth, do not oftener follow.

CONFIRMATION AT AN OUT-STATION.

On the afternoon of the same day four persons were confirmed at Kong Wan, a new out-station under the supervision of Mr. Nelson. It was commenced last year, and has been supported up to the present time, by funds given by a pious naval officer of our Church, now in command of one of the men-of-war in the China squadron. This new field is full of encouragement, and we hope soon to have good reports to send you of our success.

FOREIGNERS CONFIRMED.

At night I confirmed four foreigners, one of whom is Mr. Nelson's son.

PUPILS OF THE BOARDING-SCHOOL CONFIRMED.

On the following Sunday, the Sunday after Ascension, I held two Confirmations in the morning at Christ Church, under the charge of the Rev. Mr. Wong, and in the afternoon at the Church of our Saviour. Of these last, three were boys of one of our day-schools. Heretofore we had not baptized a single person who had been in our day-schools, and though we knew that the day-schools were spreading a leaven which would hereafter manifest itself, still we felt somewhat discouraged that no visible results were seen from the large amount of Christian instruction which had been given.

REASONS OF WANT OF SUCCESS IN FORMER SCHOOLS.

One reason of our want of success may have been that we have been obliged, to a large extent, to make use of heathen teachers. Now, however, all our day-schools are taught by Christians, and we have been greatly encouraged by seeing five boys of our day-schools—four of one, and one of another, come forward to be baptized.

NATIVE WOMEN CONFIRMED AT AN OUT-STATION.

Among those confirmed at this time were four women from a little village near by, at which Mr. Hoong Niok Ng opened a little out-station and day-school, with money furnished by himself and a few of our converts. Such efforts to do good to, and spread the Gospel among, their own people—originated entirely among themselves—are very gratifying evidences of real life, and show that they are waking up to some sense of their responsibilities.

Should any Missionaries be appointed for China or Japan, which I earnestly trust will soon be the case—please let me know beforehand, that I may meet them at Hiogo. I shall live at Oosaka, about eighteen or twenty miles from Hoigo, and must know by the previous mail in order that I may be there when the steamer comes in.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

MONROVIA, *May 17, 1869.*

SUNDAY after Ascension, the last spent at Cape Palmas, was very rainy, so that I could not fulfil my engagement to preach at St. Mark's Church in the morning; but a messenger soon brought together a goodly company, through the rain, to the Orphan Asylum, for whom I read the

Service, and to whom Mr. Auer, who came up to see me off, preached. In the evening we had a similar audience, to whom I addressed my parting words. Next morning, Mr. Paulus, the excellent teacher of the Orphan Asylum, though in much bodily weakness, told the members of the Orphan Asylum, in fit words, on Acts xx, what sentiments and feelings became them on parting with the human founder of the institution through which they and so many others had been blessed. Next morning, we were accompanied by Mr. Paulus, Miss Savery and the members of the Orphan Asylum, to the wharf. Here we found a number of leading citizens, to take leave of us. Amongst them, our Treasurer, Hon. I. T. Gibson, and Col. J. W. Cooper. The latter added to all his other kindnesses, the service of his two boats to take us on board the steamer. This we found to be the fine new ship *Lagos*, Capt. Cobbett, one of the commanders who showed our late brother, Mr. Ware, and wife, so much kindness. I had, therefore, the opportunity of conveying to him, in person as well as by letter, the thanks of our Committee. Mr. Auer had preceded us, to meet Rev. Mr. D., wife and children, with Miss —— of the German or Basle Mission on the Gold Coast, who were returning to Germany. These, with Rev. Mr. Saker, of the Baptist Mission, Camerons, constituted a very pleasant party. Commander Glover, of Lagos, long known to me as a large-minded, efficient Governor, and intrepid African traveller, was also on board, and gave me much interesting information about Central Africa. It was Commander (then Lieutenant) Glover, who, when the steamer in which he was embarked was wrecked on the Niger, landed his party, encamped on the banks of that river, and subsequently made his way, overland, to Lagos. It was Commander G. also, who recovered a mathematical book of the lamented Mungo Park, who lost his life while attempting to force his way down the river near Booza. Along with these pleasant travelling companions, were many of a different class, who rather predominate in these steamers. They are the traders, who reside, for a longer or shorter time, in the settlements along the coast. These parties, who seldom or never go to a place of worship, and lead very irregular lives, ever *speak ill* of Missionaries. One of these, who had lost much in trafficking with semi-civilized natives, said: "You Missionaries certainly do not teach *honesty*." It was easy to reply that, upon his principle, these same natives might conclude that he and his class had not been taught to keep the Fourth and Seventh Commandments—or, *not to get drunk*.

Tuesday was a very dark, raining day, and, though the Captain concluded we must be up to Monrovia by 8 o'clock, P.M., he did not attempt to get in harbor until next morning. That morning again, as if for our sakes, was pleasant. Dr. McGill kindly sent off two boats, to take us, with our baggage, on shore, and we were soon in comfortable quarters, secured for us by Mr. Gibson before our arrival.

When I arrived, I expected to be here at least three Sundays, relying on Capt. Richardson's declaration that our bark would not sail until the last of the month; but I was soon assured by Dr. McGill, that our ship would be here by the 15th, and sail within four days afterwards. I at once proceeded, with Rev. Messrs. Gibson, Crummell, Russel and Blacklidge, who called on me, to make the best arrangements possible under the circumstances.

Sunday after our arrival (Whitsunday), was given to sermons and confirmation in Trinity Church; and candidates for confirmation should, if possible, meet me at Grace Church, Clay Ashland. I promised Mr. Crummell, in case the few at his Church could not get up, I would endeavor to call and confirm them as I came down the river.

On Whitsunday, I met a fine congregation in Trinity Church, delivered a parting charge to the clergy (who were all present except Mr. Crummell), on *holding fast the form of sound words*, or the body of Christian doctrine, worship and polity. This the ministers, by a committee, subsequently desired me to allow them to copy. On this occasion, I confirmed *seven* persons, amongst whom was Professor Freeman, of Liberia College. We had the full Services and Communion.

Tuesday Evening, May 18.—On this day (thirty-two years since I first sailed from Baltimore to Africa), I visited Christ Church, Clay Ashland, Rev. Messrs. Russell and Blacklidge being present. Owing to the distance and state of the roads, *seven* candidates from Crozierville could not get down. In the course of the day, Rev. A. Crummell informed me by note, that his candidates (three in number) could not come, and his own church being yet without shingles, was so damp that it would not be proper to hold Confirmation there this afternoon, as I had proposed. Only *one* candidate was confirmed in Grace Church, though *four* others were reported as unable to attend. This afternoon, I returned to Monrovia, where I had left Mrs. Payne quite sick. Thank God, she is better.

In a letter written on board the ship Jasper, approaching the coast of America, Bishop Payne gives some items of information, which will properly appear in connection with the Record above.

July 15.—A voyage, protracted from May 22 to this date, has brought us, we trust, nearly to our desired haven.

Mrs. Payne, though brought on board of the ship from Monrovia so ill that her life was despaired of, has been wonderfully restored, and now seems well. I have had three attacks of fever, including one at Monrovia, but am, thank God, on the whole, better than when I left Africa.

Letters as late as June 9th, have been received from our Missionaries in Africa, abstracts of which we here append:

Rev. Mr. Auer writes:

"In a small way, I am like Moses, when all Israel brought their *palavers* to him. The three schools here, the parish work and translations, take up more time and thought than one man can command. My health is good. Mrs. A. and Mrs. Ware have pretty good health. Miss Scott suffers from neuralgia almost constantly, but she manages to do her work from day to day. Miss Gregg suffers from a bronchial affection, which seems to become serious.

Mr. Paul H. Paulus, our teacher in the Orphan Asylum, died May 24th, from consumption. He was a faithful teacher, an humble Christian and an upright man."

Rev. S. D. Ferguson (colored):

"We are still laboring to extend the borders of Christ's kingdom. Our progress is not always such as we would like to have it. We labor often under very discouraging circumstances. But it is God's work. We must obey His command, and leave results to Him.

"I have the pastoral care of St. Mark's, our First African Church, and the largest connected with our Mission. I am thankful to say that it is in an encouraging condition. In my work in connection with this Church, I labor under one great disadvantage. Residing at Mount Vaughan, where I have been for the last ten years, I am too far from the Church, as doubtless you know. During our rainy season, it is disagreeable travelling through the wet, rendered especially so by our bad roads; and in the *dries* the heat is very oppressive. You have some idea of travelling here. I am trying to erect a dwelling-house near the Church; but my salary allows me to do very little, unassisted. I am in hopes that kind friends in America will aid me.

"Our Bishop left us on the 10th instant (May), to return to the land of his birth, and may never come back. He has labored long and hard in Africa. May his life be prolonged to see much fruit."

EXTRACTS FROM JOURNAL OF REV. J. K. WILCOX, FOR MAY, 1869.

SINOU, *May 6th*.—Little Philip H., one of our Sunday-school scholars, went into the lagoon to bathe to-day and was drowned. He was found after two hours diligent search. I have requested Mr. I. to notify the children to attend the funeral to-morrow. Mr. B., Candidate for Orders, recited this evening.

Friday, 7th.—Buried little Philip H., the drowned boy. All the children attended, and sang beautiful hymns from the residence to the grave.

Sunday, 9th.—Preached this morning at 8½ o'clock, in Bob's Town, to a large number of Kroomen: 10½ o'clock, preached to my Colonist Congregation in the Court House, when, I baptized Dr. Smith's infant. On coming home after Service this morning, I was surprised to meet a young man sitting in the piazza with wet clothes on. As soon as he saw me, he came up and said, "Mr. Wilcox, I suppose?" I shook his hands cheerfully. He then informed me that he is a native of Corisco; and that he is now returning from America, in the "Edith Rose," whither he had gone a year ago with the Rev. Mr. Clarke, the Presbyterian Missionary, to assist him in his translation of the New Testament into his native language.

On attempting to come ashore this morning to attend Service, the boat was upset in the bar, and he came near losing his life. He lost his *boots*, etc. His name is Edward McDonough. I was happy to find him such an earnest Christian. We gave him dry clothes: and after dinner I was glad to take him up to see our Sunday-school, when he made a fine address to the children.

Monday, 10th.—Made a few pastoral visits. I was glad to find Captain Lee so much improved. Mr. R. still keeps quite sick. Bishop Payne leaves Cape Palmas to-day in the Royal Mail Steamer for Monrovia, to await the arrival of the "Jasper." Sorry we will not be able to see him before he leaves the coast. May our Heavenly Father's care and blessing attend him!

Tuesday, 11th.—Rainy morning, but by 10½ o'clock it cleared off finely. Hired three boys to take me up the St. John's River, to make my visitation. About 11½ o'clock we had our little boat "The Carrier Dove," the noble gift from St. John's School, Elizabeth City, New Jersey, ready for the journey. Two hours' row brought us to Tomstown. I landed and walked up to the town. In a few minutes we had quite a fine congregation. I preached and prayed with *men, women, and children*. After Service, we rowed across on the opposite bank, where I visited Mr. P., a member of our Vestry, who is living here on his farm; I wished some of the dear scholars of St. John's Sunday-school, could only see the little boat on its errand of love, on the banks of our rivers here! I am quite sure they will feel amply paid for their sympathy and affection. We have thought best to name the boat "The Carrier Dove," as its work is identical with that of the little paper, "The Carrier Dove," published by our Foreign Committee. For as that paper is already the means by which *light and truth* reach the hearts of thousands, so we trust that this, *our* "Carrier Dove," may be the means by which *many a heathen* child, with its parents, may be brought to the light of the Gospel, and become living members of Christ's Church.

Another hour brought us to the upper part of the large island in the

river. I landed and walked up to the town. I was glad to find a great many of the natives at home. After collecting them in a hut, I preached and prayed with them. *They all seemed thankful* for it. A heavy shower came up. After it had ceased, we started for Bexley. About 4½ o'clock, P. M., we reached Mr. C's. place; here we stopped for a while. In the meantime another heavy rain came up, and lasted all the evening. As we had purposed to spend the night at Hartford (two miles higher up), in order to visit the towns at the head of the river, and return before dark the next day, we had to hurry from Bexley through the rain, and arrived at Hartford at six P. M. In doing this, I got well drenched, as my umbrella proved of little service in such a heavy, driving rain.

Wednesday, 12th.—Took breakfast at Mr. M's. place, and resumed our journey up, at 8½ o'clock. At 11½ o'clock we were at the head of navigation (about 18 miles up). We landed and hauled up our little "Carrier Dove," leaving two boys to look after our luggage. We walked about three miles through the bushes, and arrived at Blackwillstown about 12½ P. M. Blackwill was not at home, but his royal highness soon appeared, and gave us a hearty welcome. I told him my errand; he soon collected quite a respectable congregation, and I was permitted once more to say a few words for Jesus. Blackwill said to us after Service in the Bassa language "Que gi bli mö pö sönh." "*You are the second civilized man ever appeared in my town.*" On looking at my watch I found that I could not proceed any further, if I would return home by six P. M. We therefore retraced our steps to the boat, and at 2½ o'clock we were down to Yarpèh's town. Yarpèh's town is situated on a hill. We walked up gently, and as soon as we got to the gate, the first object which attracted our attention was a large idol, nearly in the centre of the town. On going up to it I found it to be a huge figure of a woman. She was blackened up apparently with *soot* and *palm-oil*. It is very remarkable that nearly all the idols I have come across in my travels are rude figures of women. The natives here must certainly have quite a veneration for the female sex. This idol of Yarpèh had a pipe full of tobacco in its mouth, and from the appearance of the tobacco, some one had just lighted the pipe. As the natives gathered around to shake hands with me, I asked one of them "*How long has this lady been smoking,*" alluding to the idol, and the man, instead of answering me, burst out in *heartly laugh*. Of course we all joined in this very cheerfully. I preached to Yarpèh and his people from the words of the Second Commandment. They all paid great attention. I said to them before leaving, that it was certainly strange that people should light a pipe full of tobacco and give it to a piece of wood, when they knew that the wood could not smoke the tobacco. At this remark they all appeared much ashamed. Surely these people

see their folly. They only need *teachers* to instruct them, and they will soon throw away these *stocks* and *stones*, and serve the true and living God. We truly need *men* for this work. May God raise up *strong men* to carry forward His Gospel in this benighted land!

At 3½ o'clock we were again at Hartford. Mr. M. kindly prepared something for us to eat, after which we hurried down, arriving at the Mission House at 7½ p. m.

Thursday, 13th.—Rainy day. No one attended Vestry Meeting. Rev. Mr. H., Presbyterian Missionary, left to-day in the "Jasper" for Monrovia. Mr. B. recited Greek and Jewish History this evening.

Whitsunday, 16th.—Went to Bob's Town this morning at 9 o'clock. Found but a few persons in the town, the most of them having gone across the river to a neighbouring town on a visit. Spoke to the few, however, whom I met.

Preached at 10½ o'clock, in the Court House to my Colonist congregation.

At 2 p. m. walked to Fishtown (4 miles), and preached to a goodly number of Colonists in the Blockhouse, returning home by 6 p. m.

Tuesday, 18th.—Called to see Mr. B. this morning. Poor man, I fear he is not long for this world. He seems quite resigned, however. Prayed with him. Called to see Mr. D. and family, this afternoon. Mr. B. recited this evening.

Wednesday, 19th.—A little unwell to-day. Made an address this evening for the Temperance Association.

Saturday, 22nd.—Made pastoral visits to-day.

Trinity Sunday, 23rd.—No one was in Bob's Town this morning but a few little children. Preached at 10½ o'clock in the Court House to Colonists. Crossed over on the opposite bank of the Benson-river this afternoon in our little "Carrier Dove," and walked a quarter of a mile back to the large Congo village. The head man blew his horn, and in a few minutes we had quite a crowded house. I addressed them from Matt. xxii, 37. "Thou shalt love the Lord thy God," etc., etc. After Service they all thanked me much. Returned home by 6 p. m.

Tuesday, 25th.—Hired two boys this morning, and by 9½ o'clock we were all in our little "Carrier Dove," quietly ascending the Benson river, to make our visitations on its banks. We were scarcely two miles up when a huge alligator showed himself on the banks. As soon as he spied us, he crawled into the water and sank down. We reached the head of navigation by 11 a. m., and after a little "tramp" through the mud, we came to Mr. V's. factory-house. We rested here an hour. A heavy rain came up. At 1 p. m. the rain ceased, and the sun shone out with the usual brilliancy.

We started for a town near by, which we reached in fifteen minutes. We met men, women and children, all busy. A "Grepaw ju"—*Man of God*—among them soon brought all of them around us. I preached and prayed with them. On returning we stopped in another town; here we met a large group of boys and men standing and talking. I walked up to them and asked one of the boys whether he knew who created him; instead of answering me, he *laughed*. One of them replied that he did not know. I then asked who it was that sent *rain* to make the *Cassada* and *rice* grow? One of them looked up at me, and said in Bassa, "Niè,"—*devil*. So the devil provides for you, then, I continued. They all replied, "Yes." One of the brightest looking among them said, that the *devil* was God, and that they always tried to please the *devil*. I endeavoured carefully to explain to them who God is, and what He has done, and is still doing for them, and what He wants them to do. I also told them who the devil is. They all listened with much interest, and were quite surprised to know that "*Qwe Grepaw*," "*the civilized man's God*," cared for them. On looking around, I found that we had arrested the attention of every one in town. Women who appeared very busy at first, pounding rice, splitting wood, to cook, etc., stopped suddenly, and were listening with much apparent earnestness. Men who stood afar off at first, drew nearer. I spent a half hour endeavoring to instruct them in the way of truth. I do trust that these words will, by God's grace, bring forth in these poor people the fruit of good living! We started homeward about 4 p. m. The river being very narrow and crooked, our progress was slow, we were able to reach home, however, by 6 o'clock. Mr. B. recited as usual this evening.

Thursday, 27th.—Crossed over to Edina, and made a few calls. Sorry to know that Mr. M. is very sick. Made arrangements with Mr. W. for more regular Services. Met a native chief to-day, who wants me to take his son and instruct him. I told him that I was sorry that I could not do this, as I had no funds with which to do it. He was very sorry to hear this, but I could do no better. Would that the Church in America could only rise to the spirit of the claims which daily meet us in our work. Saw *Rivercess* a native Christian; he says that he will never forsake the cause of Christ. He has, thus far, proven himself a *consistent Christian man*.

Friday, 28th.—Was called to the bed-side of Mr. R. to-day. Poor man! I fear that he is not long for this world. I asked him whether he knew that we are *only saved by grace through faith*. He hesitated, and then replied, *that he had been trained in the Church of England* from early youth, and that he did not think that God would cast him out. I then asked whether he had ever felt that he was a condemned sinner, and needed pardon? He said he could not well answer me. I then found that he was in a poor state—and needed *much* instruction. I

carefully endeavored to instruct him, and before leaving I prayed with him. He thanked me for this very much, and promised to pray in earnest for God's mercy. Sorry to hear of the death of Mrs. C. to-day. Called into our Day-school; Mr. B. seems to be getting on finely. Mr. B. recited as usual this evening.

NOTICES.

THE CLOSING OF THE FINANCIAL YEAR, 1869.

THE current financial year closes with the month of *September*. A balance of *several thousand dollars*, arising out of the debt of last year and the current expenses of our Foreign Missions, remains.

Immediate contributions are earnestly requested, especially from those parishes which have not yet made their collections. It is fervently hoped that the Treasurer will have the pleasure of reporting, at the approaching meeting of the Board (the 10th of October), the *Foreign Department free from debt*.

ARRIVAL OF BISHOP PAYNE.

THE Right Rev. John Payne, D.D., and Mrs. Payne, after a protracted voyage from Monrovia, W. A., arrived at this port July 29th.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

DECISION CONCERNING MADAGASCAR.—At a recent meeting of the Committee of the English Church Missionary Society, the Bishop of Mauritius and the Rt. Rev. Dr. Ryan, the former Bishop of the island, were present, and conversation was held upon the Missionary work in the Mauritius, and the Committee were urged to increase the number of European Missionaries, by transferring to the Mauritius such as might be disabled for Missionary work in India, as had been done in the case of those already employed in the Mission. Reference having also been made to the Society's Mission in Madagascar, the Committee explained the continued existence of their obligation to leave the capital of the island to the Missionaries of the London Missionary Society, and that their Missionaries in Madagascar have been placed under the superintendence of the Bishop of Mauritius.

SOUTH CENTRAL AFRICA.

DEATH OF A NOTED CHIEFTAIN.—The death of Moselekatze, the Napoleon of the South African tribes, opens to the Gospel the vast region which he had conquered at the expense of myriads of lives. Fifty years ago he hurled his Zulu tribes on these effeminate Bechuanas, and for twenty years was engaged in a great war of conquest. In 1859, a Mission was established by Mr. Moffatt among his people, but with little success, as he refused to give them permission to learn. Two years ago, a Missionary cured his daughter of some disease, and since then he has been less hostile.

MADAGASCAR.

A GENERAL RUSH TO CHRISTIANITY.—The Rev. H. Maundrell, of the English Church Missionary Society, writes from Andevorante, under date of April 2, as follows:

"Since the Queen's Prime Minister's baptism, full permission, almost commands, have been issued to her subjugated races to pray; and that the Sabbath is to be kept holy, to enforce which, the national flag is hoisted on that day, in every town and village where there is Divine Service. We have ours flying on each side of our compound, for Andevorante possesses two flagstaffs. Our congregations and schools have consequently increased in numbers, while whole towns and villages are crying aloud for teachers. I feel that I am wanted in a hundred places at once. There is a general rush to Christianity, without a sufficient number of European Missionaries or native agents to guide or control it. The capital and interior of the country, at least Eminerina, is safe in the hands of our London Missionary brethren, but it is for the scattered tribes of the coast I fear. There will be much to do in the future, I am afraid, unless more men be sent out to help us. Oh! that the Committee could at least spare two, one for Betsizaraia, and one for Mananguara. The country to the South of the latter town, I have heard, on good authority, is the most thickly populated part of Madagascar. On Easter Sunday, I baptized, here, fourteen persons, among whom are some youths of very hopeful character. We are on the most friendly terms with the London Missionary Society's brethren, as far as our distance from them will permit. A great deal of our little success is in no small degree owing to the wonderful success that has attended their Mission."

INDIA.

CHRISTIANITY A FELT AND ACKNOWLEDGED POWER.—A work has recently been published in London, entitled the "Sacred City of the Hindus," from which the following statement is taken:

"The results of Missions in India are not surpassed by anything that has been accomplished, of a religious character, in modern times, either in England or in America, or any other quarter of the globe. These

results are both *direct* and *indirect*—direct, in the way of conversions from the heathen; indirect, in regard to the general enlightenment and progress of the people. ‘Christianity,’ it adds, ‘is now a power in India—a felt and acknowledged power—which men of all ranks and castes, including Hindus of the strictest sects, respect and fear.’ What is the greatest question at this moment agitating no small portion of the millions of India? Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements of the country—visible on every hand, wonderful as they all are—but this, What is truth? What constitutes religion? What is the destiny of idolaters, and what that of Christianity in the coming ages? The people are thinking, comparing, arguing—not knowing exactly what to do. India is much in the condition of Rome previously to the baptism of the Emperor Constantine. *Idolatry*, here as there, now as then, *is falling into disgrace*. Men are becoming wiser. Truth, in its clearness and power, is gradually entering their minds, and changing their habits and lives.”

CHINA.

HOSTILITY TO MISSIONARIES.—Sir Rutherford Alcock, the English Minister to China, speaks of a deep and widely extended hostility to Christian Missionaries as existing in China, and says the hostility is not toward the Missionaries on personal, but on political and religious grounds. The Rev. Justus Doolittle, author of an interesting book on the Manners and Customs of the Chinese, and at present in the Mission of the American Board at Fuhchau, coincides in this opinion of the British Minister.

The Rev. J. R. Wolfe, of the English Church Mission at Fuhchau, writes as follows of the conduct of the native officials in that locality: “The Mandarins here have issued proclamations in favor of the Missionaries, and of giving them full scope, and their converts full protection. They have told the people that the Missionaries’ object was good and benevolent, and warned them against maltreating them. At the same time, it is only fair to tell you that it is reported, with some show of truth, that these same Mandarins have given private orders to oppose the Missionaries in getting chapels, etc., etc. The chief Mandarins here near this city are about to invite all of us missionaries to a grand banquet, as a token, I suppose, of their good-will towards us. They have already issued cards in grand style.”

The general tone of the correspondence from the Missionaries in China seems to show that the mass of the people are kindly disposed to Christian Missions, but the princes and gentry are hostile.

A CURIOUS STORY.—The following curious story is told by a writer in the *Calcutta Christian Intelligencer*:

“A Chinese of some influence had a sick son. He made costly offer-

ings to a certain god with a view to his child's recovery. All was in vain—the child died. Hereupon the father filed a bill in court, charging the god with a breach of contract. The case was duly tried. This idol was brought into court. The father pleaded that he had done everything that the ritual required of him in order to propitiate the deity; but, through some strange perversity or inability, the god had failed to perform his part of the contract. The god had no way of rebutting the evidence. Judgment was accordingly given against him, and he was forthwith expelled the province!”

MEXICO.

CASTING OFF THE YOKE OF ROME.—The Rev. H. C. Riley, a Clergyman of our Church, has commenced his labors in the city of Mexico, under the auspices of the American and Foreign Christian Union. He writes as follows:

“There is a perfect hurricane of Protestant feeling raging against the Roman Church. I feel much as if I had suddenly found myself in the time of the Reformation. The great thing for us to do is to plant Christian churches and institutions here as rapidly as possible.

“Long have these native Christians looked to their brethren in the United States, in hope. May they now have their hopes realized. If the American Church will make an effort worthy of the opportunity Christ has given them in this land, Mexico might write one of the brightest and most deeply interesting pages in Missionary history, in the course of the next few years.

“The influence of the evangelical thought and liberal ideas of the United States, has been gradually leavening this country with an intense desire for something like American civilization to take the place of idolatry, fanaticism, immorality, tyranny, avarice, pride, false teaching of the Romish priesthood. At length the Liberal party, writing the words, ‘liberty of worship and entire severance of Church and State’ in its Constitution, has nationalized the Roman Church property, worth about two hundred millions of dollars; emptied and abolished all convents, and scattered friars and nuns to the four winds; *prohibited processions and ecclesiastical robes in the streets*; declared civil marriages to be lawful, and branded the Roman Church with the name of traitor for having brought in the French intervention to prop up her crumbling power. To-day, beside these two parties, a third, formed of earnest evangelical Christians, counting already its martyrs, has been raised up by God's blessing, through the circulation and reading of the Bible.

“Called of God to come and inaugurate the first Christian Mission in the city of Mexico, I plead for funds to obtain a Church building; to

meet the expenses of public worship; to publish the New Testament, and give it a wide, gratuitous circulation; to publish and circulate a Christian paper, tracts and books; to enable preachers (and there are many able, educated Christian natives that can be soon prepared for that object) to devote all their time to Christian work; in a word, to begin the establishment of Christian institutions, which alone can, and which, by God's blessing, in the end shall, make Mexico prosperous, a worthy sister Republic of the United States."

THE REFORMED MOVEMENT.—The *Independent* says: "If the facts are stated, the Episcopalians of this country ought to vie in their liberality to support the Reformed Movement among the Romanists of Mexico. It is said that the Mexican 'Society of Reformistas' numbers sixty priests. One (the Rev. Rafael Diaz Martinez), who had endured great sufferings at the hands of the Jesuits, has been elected first Bishop of the Reformed Church of Mexico, by the Reformistas, who are now anxiously awaiting the day when he may receive consecration from the Bishops of the American Church. These Reformers have announced the Bible and Prayer-Book as their standard. Rev. Mr. Martinez is said to be a consistent, devoted, and truly pious clergyman, and a gentleman of education and pulpit abilities. He is now at Brownsville, Texas, on the very confines of Mexico, where, in connection with a fellow-laborer, Rev. Mr. Dominguez, he has gathered a congregation of nearly 300 Mexican families, converts from Popery. There is nowhere in the world a more promising opening for Missionary labor, and our Episcopal brethren ought to enter in and possess the land.'

RELIGION IN ABYSSINIA.

THE religion of Abyssinia may be reduced to three kinds, *Christianity*, *Islamism*, and *Judaism*.

Christianity in its isolation has degenerated, as Bishop Gobut has remarked, into superstition; yet so much remains that we must feel ourselves allied to those who profess it, and give them our sympathy in their errors, degradation, and misery. We should feel thankful that even the name of Christian there exists; for as Bishop Gobut says, it is to the fact that Christianity does exist there, though faint are its traces, is owing the superiority of the Abyssinians to all other nations in Africa. It is to the seed of our religion though now dormant in the Church, that we may look for the regeneration of that country.

The Abyssinian Church is divided into three parties, arising it is said, from difference of opinion on one point in theology—"the unction of Jesus Christ,"—one party alleging that by his being *anointed*, is meant the

union of the Divine nature with the human; and that in all cases where it is declared in the Bible that the Holy Spirit was given to him it speaks *only* of His Divinity—that He could not receive the Holy Spirit, being already Divine. This party resides chiefly in Tirgré, and is the most bitter of the three.

The second affirms, that when Jesus was anointed with the Holy Spirit, that the union of the Godhead with his human nature was then accomplished, and he became Jesus Christ.

The third, which is the most extended, holds that Jesus Christ was united to the Godhead at the moment of conception, and yet received the Holy Spirit in His humanity, that He might be enabled to accomplish, as a man, the redemption of mankind; and hence, that this unction is His third birth. The latter party is the most tolerant of the three; nevertheless, such is the force of partizanship, that bitter hatred is said to exist among them, and all refuse to partake of the Supper of the Lord, one with another.

Book Notices.

Eleven Months in Horeb. Being the Period of the National and Religious Education of the Israelites. By E. BEDELL BENJAMIN. New York: ANSON D. F. RANDOLPH & Co. 1869.

This book consists of a series of questions, for a Bible-class, on the moral and ceremonial law of the Mosaic economy, and the contrasts and likenesses thereof to the Christian system. With a few exceptions where the information is supplied by the author, every question in the book finds its answer in the Word of God alone, to which reference is in each case made. Bishop Bedell recommends the work, and says: "It is novel both in design and execution, and is calculated to be as useful as the theme is new. I have examined the questions, not cursorily, but every one. I find the whole to be Scriptural and Evangelical, and thoroughly imbued with the tone of the Epistle to the Hebrews."

The author of this work is a Communicant of the Church. The attention of teachers of Bible-classes is called to its merits. It has the commendation of one of our Bishops who has given it minute examination.

Captain Waltham: A Tale of Southern India. PRESBYTERIAN PUBLICATION COMMITTEE, 1334 Chestnut street, Philadelphia.

Though the American editor does not state the fact, yet this book is

evidently an English one, and written, too, by a member of the Church of England. The main design of it is to show the influence upon the natives of India, of the English residents, good and bad. The American editor, who has himself resided in India, says of it: "The life-like view of society in Southern India, which the reader will find in '*Captain Waltham*,' could have been given only by one whom years of residence has familiarized with the whole atmosphere of that most peculiar land. The narrative groups, in vivid yet strictly true coloring—the Englishman, civil and military; the Missionary and the Hindoo." We have found it to be a book of uncommon interest, and one that we can most heartily recommend to our readers.

Newspaper Directory. New York: GEORGE P. ROWELL & Co, 40 Park Row. 1869.

This work contains lists of the newspapers and periodicals published in the United States and Canada, together with a description of the towns and cities in which they are published. It is mainly intended for, and is valuable to, advertisers, but it is not without interest and use to others. Besides the names of five thousand secular newspapers and periodicals, it contains the titles of no less than two hundred and fifty religious papers and magazines published in the United States, twelve of which are devoted to Foreign Missions. American children have sixty-four periodicals for their especial benefit, and the teachers of these children, forty-five. No less than one hundred and seventy-four periodicals in the United States are in the German language, twenty-one are in French, eleven are in Scandinavian, six in Spanish, five in Hollandish, three in Italian, two in Welsh, and one in Bohemian.

From MESSRS. E. MORGAN & Co., Springfield, Mass., we have received some new styles of writing paper for clergymen, authors and editors, and which we think are likely to be very popular. The Sermon Note-paper is five and a-half by nine inches, with two perforations at the side of the sheet for affixing the leaves to the eyeletted case. The price in ream boxes, *including the enamelled cloth sermon case*, is \$2.80. The Sermon Bath is seven by eight and a-half inches; perforated at the side of the sheet the same as the Note-paper. The price of a ream box of this, with the Sermon case, is \$3.25. To meet the wants of clergymen who require a separate case for every sermon, Messrs. E. Morgan & Co. have prepared a cheap kind made of Manilla paper; a package containing twenty-four of which may be had for twenty-five cents.

The Author's manuscript has three perforations at the top for tying the sheets together in parts or chapters. One of the holes is to be used for the compositor's hook, when the copy is set in type. The Contributor's and the Editor's manuscript are similar in style to the Author's

manuscript, though the paper is somewhat thinner and the price less. A carefully prepared set of rules for properly preparing manuscript for the press is found inside of each box cover of these three kinds.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 1st to August 1st, 1869, inclusive:

MAINE.			
<i>Brunswick</i> —St. Paul's.....	\$10 00	10 00	
VERMONT.			
<i>Guilford</i> —Christ	6 00	6 00	
MASSACHUSETTS.			
<i>Pittsfield</i> —Mrs. and Miss Newton.	50 00	50 00	
CONNECTICUT.			
<i>Bridgeport</i> —Christ	25 00	25 00	
<i>Southport</i> —Trinity, \$16.50; S. S. classes for ed. of Walter Bulkley, af., \$53.57; in memoriam, \$15; in memoriam of Gilbert Allan Bulkley, \$100.....	185 07		
<i>Trumbull</i> —Christ	2 87	212 94	
ALBANY.			
<i>Cooperstown</i> —Christ	18 00	18 00	
LONG ISLAND.			
<i>Bay Ridge</i> —Christ, 5 cent coll....	15 00		
<i>Little Neck</i> —Zion, \$76.20; S. S. \$25.34.....	101 55		
<i>Manhasset</i> —Christ, Mrs. Hewlett..	8 00		
<i>Whitestone</i> —Grace	3 00	127 55	
NEW YORK.			
<i>Manhattanville</i> —St. Mary's.....	10 00		
<i>New York</i> —Ch'pl of St. Chrysostom	10 17		
<i>Philipsbetown</i> —St. Philip's.....	6 00		
<i>Poughkeepsie</i> —St. Paul's S. S., for China.....	15 42		
<i>White Plains</i> —Grace S. S., for Africa, \$25; China, \$25; Japan, \$25; Geo. Williams' Miss'y Box, \$3; Chas. Zimmerman, do., \$4..	82 00		
<i>Yonkers</i> —Van Cortland Miss'y Box	6 67	130 26	
WESTERN NEW YORK.			
<i>Brockport</i> —St. Luke's.....	4 25		
<i>Buffalo</i> —H. C. S.....	5 12		
F. H. W., in memoriam, for Africa.....	35 37		
<i>Cazenovia</i> —St. Peter's, two members, for China and Africa.....	40 00		
<i>Ithaca</i> —S. B. Turner, for Miss'y to Japan.....	1 00		
<i>Utica</i> —Grace, a friend, \$29; five cent coll., \$21.....	50 00	135 74	
NEW JERSEY.			
<i>Hadsonfield</i> —Grace.....	10 50		
<i>Passaic</i> —St. John's.....	15 00	25 50	
PENNSYLVANIA.			
<i>Colebrook</i>	00 87		
<i>Germantown</i> —Christ, Men's Bible Class, for the purchase of a horse for the Rev. J. G. Auer, \$50. S. S., three classes, for Magic Lantern for the Rev. Mr. Seton, Hoffman Station, Africa, \$8.....	58 00		
<i>Lancaster</i> —St. James' five cent coll	10 50		
<i>Lebanon</i> —St. Luke's.....	\$157 35		
<i>Lenni</i> —Mrs. Ann Ruffley.....	5 00		
<i>Philadelphia</i> —Advent, Miss E. N. Biddle.....	50 00		
H. G.....	10 00		
Est. of Cath. Moore, ground rent	22 50	314 22	
DELAWARE.			
<i>Christiana Hund</i> —Christ, five cent coll., \$44.55; J. C., \$5.....	49 55		
<i>New Castle</i> —Immanuel.....	29 81	79 36	
MARYLAND.			
<i>Frederick</i> —All Saints', five cent coll.....		45 00	
VIRGINIA.			
<i>Chulpepper C. H.</i> —St. Stephen's, for Africa.....	5 00		
<i>Lynchburg</i> —H'y Suter, for Miss'y to Japan.....	00 25		
Grace, for Africa and China.....	20 25		
<i>Richmond</i> —Wayside colored S. S., for China.....	1 00	26 50	
SOUTH CAROLINA.			
<i>Cheraw</i> —St. David's S. S.....	5 00	5 00	
GEORGIA.			
<i>Trion</i> —E. R. Didier.....	5 00	5 00	
FLORIDA.			
<i>Florida</i>	5 00	5 00	
KENTUCKY.			
<i>Frankfort</i> —Little Sallie.....	00 25		
<i>Lexington</i> —Christ.....	188 65	188 90	
OHIO.			
<i>Gallipolis</i> —A friend.....	3 00	3 00	
INDIANA.			
<i>Terre Haute</i> —St. Stephen's.....	3 00	3 00	
WISCONSIN.			
Sunday School.....	2 55		
<i>Nashotah</i> —St. Sylvanus' for Dr. Hill, Greece.....	7 00	9 55	
MISSOURI.			
<i>Eureka</i> —Forest Home, Miss'y Box for Miss'y to Japan.....	4 00		
<i>St. Louis</i> —K.....	10 00	14 00	
IOWA.			
<i>Keokuk</i> —St. John's Bp. Kemper Miss'y Society.....	8 50		
<i>Muscatine</i> —Trinity.....	6 00		
<i>Waverly</i> —Rev. W. Wright, gold..	15 00	29 50	
CALIFORNIA.			
<i>Santa Cruz</i> —J. B.....	10 00	10 00	
			1,454 02
Amount previously acknowledged.			77,731 43
Total.....			\$79,185 45

Commission

OF

Home Missions to Colored People.

SEPTEMBER, 1869.

EDITORIAL,

THE WORK OF THE COMMISSION—CLOSE OF ANOTHER YEAR.

WHEN these lines reach the eye of churchmen a very brief space only will remain before the close of our fiscal year; a space long enough, however, for those parish ministers and congregations who have not sent a contribution to this confessedly important department of the Church's Missionary work to do so. How many will do this, and help the Commission to close the year free from debt, ready to begin another year's work with confidence and vigour?

This Missionary work of the Church among the Africans of the Southern States, so far as it has been attempted this year, has been greatly blessed of God, and attended with most gratifying and encouraging results. In the field of work we have had no trials and no discouragements. A nobler band of workers for Christ and his Church cannot be found than our corps of Teachers.

But, in the work of carrying on the operations of the Commission, the Executive Committee have had trials, difficulties, and disappointments. We began the year with a debt of about four thousand dollars; and this debt was in a shape to cause great anxiety and difficulty to the Committee, and led to very trying embarrassments, in which our Teachers largely shared.

This debt was the result of the increased liabilities of the Commission, over those of the year preceding, caused by our pledge of seven thousand dollars to the Charleston school. But for that step we should

have paid our way. We expected and hoped that additional interest in the work would have been excited in the Church, sufficient, at least, to lead to an increase of our receipts by the amount of that pledge. If that additional interest was excited, to any degree, *the Commission did not reap any of the fruits*. Hence our embarrassment.

Then came the heavy blow which took from us our Head in a moment. The effects can be easily imagined. The Executive Committee have done what they have considered the best under the trying circumstances. The officers of the Committee have spared no time and labor possible, to carry on the work efficiently. Providentially, the Assistant Secretary, selected from his intimate knowledge of his character and qualifications by Dr. Gillette himself, was thoroughly fitted to carry on all the office work, and he has done so with singular ability and fidelity. And it is gratifying to know that we have kept the confidence of the Bishops, Clergy and laity, and that our receipts have not fallen behind those of the previous year; but they should have been much greater; and we ought to receive, in the course of the coming month, at least *three thousand dollars*. Who, we again ask, will help the Commission to get it? May God, by His Holy Spirit, touch the hearts and unlock the treasure of many of the members of the Church in this behalf?

REMITTANCES to be made to EDWARD HAIGHT, Esq., *Treasurer*, Bank of the Commonwealth, 15 Nassau-street, New York.

CORRESPONDENCE to be addressed to the Rev. E. A. WASHBURN, D.D., *Corresponding Secretary*, 10 Bible House, New York.

COMMUNICATIONS for the Executive Committee, to the Rev. BENJAMIN I. HAIGHT, D.D., *Chairman*, 10 Bible House, New York.

THE OFFICE of the Commission is No. 10 Bible House, Fourth Avenue, New York, where the Rev. WELLINGTON E. WEBB, *Office Secretary*, is in daily attendance, ready to answer all inquiries, and to receive the calls of persons having business with the Commission.

CORRESPONDENCE.

YEARLY REPORT OF THE HOFFMAN SCHOOL, FRANKFORT, KY.

THE Hoffman School-house, a fine building, 50 ft. by 25 ft., was built under the auspices of the Episcopal Church here, and dedicated to the interests of the Freedmen, April, 1868.

On recommendation, I was appointed teacher by Bishop Smith, and opened school on the 27th, with forty pupils. Two weeks after, I had an attendance of one hundred. Being then the only teacher, I was compelled to seek assistance. Finding a young man who was desirous of improving himself, and possessing sufficient ability to teach the children of primary grade, I employed him by sacrificing part of my salary, and promising to assist him in his studies. We taught up to August, completing a term of three months to the satisfaction of the trustees, parents and people generally.

School was reopened on September 1st, with the valuable acquisition of Mrs. M. E. Miles, under whose watchful care and thorough training her department has made marked progress. Our number fell off this term, another school being started by the Baptists and Methodists. Withal, our school kept up an attendance of more than eighty, and an average of seventy-five. Our subjects then embraced spelling, reading, writing, mental and written arithmetic, geography, and oral lessons in grammar and philosophy, to prepare them for regular study. We held an examination last Christmas, at which were present Bishop Smith and lady, Rev. Dr. Norton, Dr. Green, ladies, parents and spectators. The children acquitted themselves fairly; exhibiting much intelligence. The Bishop expressed his satisfaction with their acquirements, and encouraged them by remarking on the favorable signs they showed for the future. After the presentation of rewards for diligence and industry, we vacated for two weeks.

On Monday, January 4th, 1869, we resumed our labors, and continued steadily up to June 30th, save a week's vacation at the Easter holiday.

Our examination for the second term of the session occupied three days—June 28th, 29th and 30th. Quite a number of visitors were present. The children were examined generally in the course they had passed through, but had prepared no lessons for the occasion, which fact, as the Bishop observed, demonstrated the thoroughness of the teaching. Their articulation, pronunciation, accent, and promptness attracted particular attention. Rev. Dr. Seely was much interested with the ciphering on the black-board, which embraced the elementary rules to fractions. He expressed his pleasure with the readiness and accuracy of

their work, and the proficiency to which they had attained. The time, tune, and style of singing won the admiration of all who heard them.

At the close of the exercises, we stated the object of the examination: that it was not for display, but for the satisfaction of patrons and parents, and to stimulate the children to greater study for the future. Thus closed our labors for the past school year, to the joy of the teachers and the full gratification of the people.

We have added to our School an Organ, at an expense of seventy-five dollars. The children begged one-third of the cost of the Organ, and, through the kindness and benevolence of Mrs. Bishop Smith, we were able to purchase it. I have four pupils, to whom I give lessons on the organ, free of charge, as they are not able to pay for them. On the whole, we can say a great and good work has been begun, which, if continued, will confer a lasting benefit on the Freedmen of Kentucky. The children possess good natural ability, and are very anxious to learn—some walking a distance of six miles every day with the utmost willingness. If there is any place where a school is needed to instruct and educate the Freedmen, it is Frankfort, where the colored people never had any educational advantages beyond mere spelling and reading, and that very imperfectly. The Hoffman School has taken that position with marked success, and for the sake of the people and the bright prospects for the future, we earnestly recommend its support for another year.

G. FORD, *Principal*.

CHARLESTON.—MISS E. P. JOHNSTONE.

DURING the present month, the attendance of my class has been good—better than for the last two months—and in conduct and lessons they have also given more satisfaction. I have been able to advance some of the lower division of my class (who have been reading in the Second Reader) into the Third Reader, and also have the majority of them writing in books now, which pleases them very much. Many of them are not able yet to get their books, but I hope they may soon, for they all write extremely well on their slates. I am sorry to say that since last I wrote I have had the youngest member of my class removed by death. I went to see him; he was dreadfully reduced by fever. I never think it right to have a favorite in a class, but I must confess I felt particularly drawn to this little fellow. He was about seven years old; and he used to try so hard to recite the long text the children would have to say sometimes, and I always took particular pleasure in rewarding him; and then when I would speak to him of God and Heaven, he would fix his large, earnest eyes upon me in wonder, and apparently in deep thought. He expressed a great desire to see me just before he died, as he said, “for the last time”; but his mother could not get me the

message, and so the little fellow passed away, I hope, to awake in a happy world. Oh! this is a great work! You do not know what souls may not ripen here for eternity. I am so glad the building has been secured to the Church, and there is a prospect of our school exercises being carried on.

GEORGIA.—BERNE, CAMDEN COUNTY.

July 6, 1869

REV. AND DEAR SIR,—Since our Jan. Report the condition of things at Berne has not changed much, except that decided preliminary steps have been taken towards the erection of a School-house. The work is to be commenced the last of this month, and it is expected the building will be ready for occupation early in the Fall. When completed, it is expected the school will be largely increased.

TRUSTEES

have been appointed, to whom, and their successors, the lot has been deeded for school, religious, and benevolent purposes alone, for ever, requiring them to keep it enclosed with a good substantial fence, and forbidding the destruction of any of the *live oaks*, cedar, magnolia, or other shade trees.

In addition to the appropriation by the Bureau, several special contributions have been received, which will be acknowledged in *due time and form*. We shall need about *two hundred dollars* to complete the undertaking, and we say here as we did in our last Report, “that if this meets the eye of any of our old friends and acquaintances, we hope *modesty* will not prevent them from contributing their mite.” They can do so by communicating to us direct, or through the proper channel.

CONTINUED AND GROWING

interest in our school is observed among the colored people throughout the country.

SERVICES

without interruption, are kept up every Sunday, and on High-days throughout the year. Sunday-school and Bible-class every Sunday p. m. The young take great interest in the Services, and many of them respond and chant well, that one year ago last December did not know their letters.

DESTITUTION AMONG THE FREEDMEN

we have spoken of before. In some respects their condition is improved. They are industrious, work hard, but are very improvident; all the results of their former condition. A few are providing themselves with homes, and collecting around them some of the comforts of civilized life. These people are anxious to send their children to school, and are willing to endure any amount of toil to accomplish that object. They are urging

us to open a boarding-house to accommodate children living at a distance, who are anxious to attend school. We have no doubt, could we do so, but what we would have 150 to 200 at the opening of our school in September.

OUR FOURTH OF JULY

Was celebrated on the 5th, something after the plan of good old Bishop Doane; our school taking a prominent part—singing the *Gloria in Excelsis* after the reading of the Declaration of Independence, and figuring largely in its exercises. These annual combinations of exercises make a deep impression on the minds of the colored people.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from July 1st, 1869, to August 1st, 1869:

MASSACHUSETTS.		NEW JERSEY.	
Charlestown—St. John's, \$68.40 ;		Middletown—Christ, Mrs. J. D. T.	\$5 00 5 00
Family Missionary Box, \$16.60, \$85 00		DISTRICT OF COLUMBIA.	
Boston—Trinity.....	55 00 140 00	Freedmen's Bureau.....	630 00 630 00
CONNECTICUT.		OHIO.	
Waterbury—St. John's Freedmen's		Hillsboro—St. Mary's.....	7 30 7 30
Aid Assoc., for Charleston....	100 00	WISCONSIN.	
Memphis Orphan Asylum.....	100 00	Milwaukee—St. Paul's.....	41 56 41 56
New Haven—Trinity, for Miss		NEVADA.	
Kenedy.....	50 00	Austin.....	7 50 7 50
Miss Butler's Monthly payment,		CALIFORNIA.	
for Canfield Orphan Asylum..	10 00	Santa Cruz—Through Rev. Dr.	
Newtown—Trinity.....	20 40 280 40	Twing.....	10 00 10 00
NEW YORK.		MISSOURI.	
New York—St. Anne's, a member..	5 00	Kansas City—St. Luke's.....	9 41 9 41
Cooperstown—Christ.....	17 00 22 00	MISCELLANEOUS.	
DIOCESE OF ALBANY.		Nova Scotia—Halifax, Mrs. Powell.	5 00 5 00
Morris, Otsego Co.—Zion.....	25 77		\$ 1,356 57
Schenectady—A Churchman.....	1 00 26 77	Amount previously acknowledged..	13,946 46
LONG ISLAND.		Total.....	\$15,303 03
Newtown—St. James'.....	48 00		
Brooklyn—Christ.....	118 50 166 50		
WESTERN NEW YORK.			
Buffalo—H. C. S.....	5 13 5 13		

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